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## MACAULAY'S ENGLAND.

ART. I.—*The History of England, from the Accession of James II.* By THOMAS BABINGTON MACAULAY. Vol. I. New York, 1849.

MR. MACAULAY has long been known as a very brilliant, and at the same time, a very unscrupulous writer. His articles in the *Edinburgh Review* show him to be, not certainly in the highest sense of the word, an accomplished rhetorician, well-trained in rhetoric as an art, and willing moreover to use it as an art, and nothing more. A clever trader in theories, not a developer of deep and real truths; a taking writer of Scoto-French English, formed on the most approved rules of the triumvirate; affecting an air of candor, which with the majority of people is equally admirable with the thing itself; a generalizer in morals and History, of much such a character as Priestley was in Physics; it is no great wonder that his works, just on a level with his age, should have at the moment a crowd of worshipers. How long the idol will be remembered, how lasting the adoration will be, is a totally distinct question.

The great difficulties with Mr. Macaulay, as an Historian, are, that he never hesitates to sacrifice every thing to the swell of a period, or the point of an antithesis; that he regards truth as a subjective opinion, rather than an objective

reality; and that he generalizes on most insufficient grounds, and therefore,—whether intentionally or not we cannot undertake to say,—distorts facts to a most surprising extent. Indeed, nearly as much as this is implied, when we say that he has long been a leading contributor to the *Edinburgh Review*. His rhetoric we have spoken of, as brilliant. We do not mean, however, that he has any thing like the majesty of Burke, or the glow of Taylor. It is a glare and glitter, rather, which want alike thoroughness of illumination, and intensity of light. And this rhetorical characteristic is of course heightened by his unscrupulous habit of hasty generalization. For this enables him to make the most of any fact for his own purposes, and to present it in that very light which favors his immediate theory, without any great solicitude as to how far it may be modified by other facts. The worst point, however, is the second one which we have named. There is no possible form of condemnation or contempt, which that man does not deserve, who, looking upon truth not as an objective reality, but only as a subjective notion, plays with it as if it were an opinion, and moulds it as if it were an idea. Such a man as that must one day or another have a terrible awakening. And even before such an awakening comes, a suspicion can hardly fail occasionally to cross his mind, that there are things in the world beside theories; and that if there are, he has sacrilegiously profaned a most holy thing, and made his whole life a sham and a falsehood. The last capacity which such an one is calculated to fill, is that of an Historian. History to him is a juggler's trick, a gamester's calculation. Skimming on the surface of events; considering man as a machine, in whom given wire-pullings produce ascertained movements; never beholding a higher power overruling the world's goings; he can neither rise to the lofty height, whence looking down he may group the events of ages, nor fathom these depths of the human spirit, where he may find the living sources, not the pulled machine wires, of the same events. He can therefore neither classify rightly, nor expound truly: and after times forget the clever theory-maker, the skilful partisan, the petty story monger, and recur to the man of truth, and feeling, and principle.

It is generally the case, that such a person as we have been describing, can never sit down to write History, without making it bear distinctly on passing events, and present issues. In one sense indeed, History never should be written otherwise. Never should one attempt that most solemn of all literary labors, without the settled purpose to show alike the work-

ings of God's Providence, and the human development of mighty principles. It is of nothing like this that we are speaking now. It is of the disposition to make the narrative subserve the paltry purposes of party: the never failing characteristic of a narrow-minded and superficial Historian. It is amusing to see Mr. Macaulay doing this, with a sort of off-hand air of candor, and a delightful freedom from consciousness. One would almost imagine that he had revised his volume, and added some little patches of speculation, on the eve of the late election for the West-Riding of Yorkshire, and when he felt his position as a Cabinet Minister growing insecure. How much his efforts will tell for the Russel administration, will be better shown by time.

But it is time to leave general observations and address ourselves to particulars. If we could go on the principle of some of Mr. Macaulay's co-reviewers, we might perhaps adventure on a review of his whole work. For it has been shrewdly suspected, that Sydney Smith only unfolded a lesson he had learned in certain quarters, when he said, it was never worth while to read a book which one was reviewing, for it was very apt to make one prejudiced. Be that however as it may, we propose to concern ourselves with no more than Mr. Macaulay's first chapter; which contains a brief *resumé* of English History, down to the restoration of the Stuart line. There is certainly much in it that is admirable, rather indeed in the way of details, than of classification and arrangement. There is much more, however, that is of a very different character; the effect of which is neither to give a true view of facts, nor a correct analysis of events. And it is of some of the more important of these matters, that we purpose now to speak, confining ourselves, as we have intimated, to the first chapter.

The first point which presents itself for consideration, is Mr. Macaulay's view of the Anglican Reformation. It shows that its author's theological acquirements are about on a level with those of Lord Chatham, when he talked of the Popish Liturgy, the Calvinistic *creed*, and the Arminian clergy; and those of Lord Thurlow, when he gravely announced to the House of Lords, that the practice of praying for Kings, came in with Constantine! It is the very lowest view that can possibly be taken of that great event, or rather congeries of events; and while it degrades and depresses the Church, is anxious to exalt as far as possible the Royal Supremacy, and in that way to carry to the highest point *the right of ministerial interference*. We should not be surprised indeed, if in

these last words there was expressed Mr. Macaulay's idea of the final cause of the existence upon earth of the Church of England. It is impossible to sum up and present in one general statement, a view so contradictory and disjointed in its parts, as that of our author; and we are therefore compelled to take it up by piecemeal.

We have, then, in the outset, the stale story of a compromise Church, brought out to be sure rather late in the day, and giving an air of antiquated Hanoverianism to the whole chapter. Two elements go to make up this view: namely, a misunderstanding of the reason why the Anglican movement ran in a political as well as a religious line, and an imperfect comprehension of the real *status* of the Church of England, and the true meaning of the phrase so often quoted, the *Via Media*. To these points therefore, we shall, in the first instance, address ourselves.

In estimating the shape which any reforming movement takes, we must in the beginning consider the nature of the evils which have rendered it necessary; and which have therefore given it direction as well as impulse. Any other estimation must be imperfect, and may be erroneous. The first question then which presents itself in connexion with the Anglican Reformation, is this: what were the evils which rendered it necessary? Not—that is, what were they in detail, but what were they in kind? It requires but a very slight knowledge of the subject to enable any one to reply, that they were of two kinds; one class of which bore on political and state arrangements, and the rights and prerogatives of government, and the other on the Doctrine, Discipline, and Worship of the Church. This distinction, it is most important to keep in mind, for the neglect of it has led to most of the blundering cavils that have harped on a Parliamentary Church. A more detailed exposition may serve perhaps to set it in a clearer light; in making which, our view will, of course, be confined to the realm of England.

We set out then, with this general proposition, that beside these errors in Doctrine, Worship, and Discipline, which so loudly demanded Reformation, there were also encroachments of the Roman Pontiff, on the rights and prerogatives of a Christian State, which no power but that of the State could reach. As then the evils, so also the Reformation of those evils, ran of necessity in two distinct lines—a civil and an ecclesiastical. This is the thesis which we propose to prove.

The acts of Parliament which bear on this political aspect of the Reformation, relate to Annates or first fruits, Bulls, Ap-



peals, and Dispensations. We shall take up first, the matter of Appeals, as most plainly illustrating the view which we wish to explain. We must, however, bear in mind, that we have to do with a very different state of things from any thing which exists among us, and that we must not reason from our own condition to that of the English Church in the sixteenth century. Among us, where happily there is no connexion between the State and the Church, and where, therefore, the laws of the Church and the laws of the land are totally distinct, it would not necessarily argue any foreign interference in regard to the latter, if appeals to some external power were permitted in regard to the former. But it certainly would be held, and justly held, that any appeal to a foreign spiritual power, which interfered with the laws of the land, stayed their operations, and nullified their action, was an intolerable grievance, and inconsistent with the very ground-idea of a free, independent, and properly constituted State. Now in England, as in all other countries at that period, there was such a connexion and intermingling of ecclesiastical laws and civil, and they both were so joined together as forming each parts of the one law of the land, that any interference with the one, was of necessity, and to an unknown degree, an interference with the other. It would be an error then in us to imagine, that appeals might lie to a foreign power in causes Ecclesiastical, and still the supreme authority of the State be untouched in civil causes. This point is always slurred by Roman controversialists, and ignored by a whole class of history writers. And both are enabled to do it very successfully in this country, because we forget the important distinction to be made between the condition of things with us, and in England, in relation to the Papal jurisdiction.

With these cautions, we proceed to consider the subject of Appeals. Under the Anglo Saxons, and previous to the Norman Conquest, there was no distinction made between civil and ecclesiastical jurisdiction. The County Court, in which the Bishop of the Diocese, and the Alderman, or in his absence, the Sheriff sat together, had cognizance of all causes, whether civil or ecclesiastical. While the Witena-gemote was the final authority in all matters whatever, being with the King at its head, the highest court, and that in which the sovereignty of the state resided.\* Attempts indeed were made on the part of the Roman Pontiff to encroach upon this ju-

\* Blackstone, B. III, c. 5. Stephen's *De Lolme*, c. I, § 4, c. II, § 5. Braham's *Vindication*, c. IV.

risdiction. But the case of Wilfrid, Archbishop of York, who being condemned in England on account of holding pluralities, appealed to Rome, shows how such encroachments were regarded. The Pope, indeed, gave sentence in his favor, and sent two Nuncios to see it executed. Thus ready were the Pontiffs to seize every opportunity that might in any way enable them to claim a power, which claim could in after-times be urged as proof that the power existed. But King Alfred distinctly told the Nuncios, that "a person twice plainly condemned by the whole council of England, could not be restored upon a Pope's Letter." Nor was Wilfrid restored, until he had given up some of his pluralities; so that it was not the Pope who restored him, but the law to which he submitted. So fared the great appeal case before the Conquest.

About the year 1085, William the Conqueror separated the civil and ecclesiastical courts, for purposes best known to himself; but at the same time held in strong check the authority which the Roman Pontiff was eager to exercise in England; and forbade any appeal to be made to him, without his especial license.

Henry I., exposed to the odium of usurpation, and threatened with invasion from Normandy, undertook, in order to ingratiate himself with the people, to restore the Saxon laws. Amongst the changes thus introduced, bringing things back to the state in which they were in the time of Edward the Confessor, he endeavored to reunite the civil and ecclesiastical courts. He was, however, overborne in the matter, by Anselm, and the rather no doubt that some points there were on which Anselm was clearly in the right. To Henry succeeded the usurper Stephen, under whom the divorce between the two courts was finally effected. In this reign also, the Roman civil and canon law was introduced into England; "and the Church of Rome availing itself of the civil wars, imported the doctrine of appeals to the court of Rome, as a branch of the canon law, though it had always been forbidden by English laws."\* An original authority enables us to fix this introduction to the Council of London in 1151, when the Legatine Bishop of Winchester "thrice appealed to the Roman Pontiff."† From this period appeals appear to have gone on; although not without protest, as for instance, at the Council of Clarendon, under Henry II., where they were forbidden.

It is unnecessary to trace out the history of Appeals any

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\* Stephen's *De Lolme*, c. II, § 4.

† Hart's *Eccl. Records*, p. 33.

further. Enough has been said to show, that the statute of 1532, which forbade Appeals to the court of Rome, was no more than restoring things to their ancient condition, and giving back to the King, as the chief magistrate of the kingdom, a power which he had always exercised, until it was fraudulently taken from him. The same line of Historical remark may be readily applied to the several subjects of Annates, Bulls, and Dispensations. In all these cases, the results will be the same.

Now whatever we may think of this commingling of the civil and ecclesiastical powers, it is quite obvious that from the very earliest times they had been commingled in England; and that therefore an interference by a foreign power with the one, was of necessity an interference also with the other. And since in this way, the evils and corruptions to be reformed, thus took a civil line, it became a matter of absolute necessity that the reforms should take the same line, and be made by the power of the State. Neither is it at all remarkable, that a superficial observer like Mr. Macaulay, should fancy that he sees in the joint action of the Church and State, tokens of a present compromise between them, when, in fact, it is only the restoration of an ancient union. An union which indeed we may well wish had never occurred; but whose restoration implied no more than a return to the ancient usages of the realm.

Another opinion of the age, must also be taken into view, as going far to account for Civil interference, without resorting to the idea of compromise. It was then the theory, that ecclesiastical regulations of whatsoever kind, must not be allowed merely to rest on the spiritual authority of the Church, but that the secular arm must be invoked in order to make them legally coercive. And moreover as such arrangements were intended to apply to and to govern all, the consent of all orders would naturally be sought.

Whatever view then we may take abstractly of the powers of the King in matters ecclesiastical in the realm of England; however much we may be disposed to regard it as inconsistent with the powers and prerogatives of that kingdom which is not of this world, still enough has been adduced to show, that Mr. Macaulay is only giving utterance to a vulgar error when he says, that at the Reformation the power of the Pope was transferred to the King. The true conclusion, supported by the facts and considerations just adduced, shall be given in the words of others. Says Archbishop Bramhall, in his immortal Vindication: "The laws made by King Henry in this

behalf, were not operative, but declarative ; not made to create any new law, but only to vindicate and restore the ancient laws of England, and its ancient jurisdiction to the crown. There had needed no restitution, if there had not been some usurpation. . . . Therefore our Ecclesiastical Law was called the King's Law, because the edge and validity thereof did proceed from authority royal, our Ecclesiastical Courts were styled the King's Courts by his judges. It is true the *habitual* jurisdiction of Bishops flows from their ordination ; but the *actual exercise thereof in public Courts after a coercive manner*, is from the gracious concessions of Sovereign Princes. In a word, the law being merely intended as a remedy against usurpation, it cannot be a new law, but only a legislative declaration of the old common law of England." Says Stephens, in his invaluable Introduction to De Lolme : "Upon these principles and facts, the Parliament and Convocation resolved, that the Pope's power in England had no good foundation, and had been managed with as much tyranny, as it had begun with usurpation. . . . That therefore, no other effectual remedy existed, but to extirpate this pretended authority, and thenceforth to acknowledge the Pope only as Bishop of Rome, *with the jurisdiction defined by the ancient canons* ; and for the King to *reassume* his own authority, from which the Kings of England had never formally departed."

It appears then, that there was no such thing intended or done, as taking away the power of the Pope and transferring it to the King. There was no compromise whatever between the ecclesiastical and the temporal authorities. The line of Romish corruptions, trenching on the rights, powers, and privileges of a Christian State, centered in, and expressed by, the person of the King, rendered the interference of the Civil power absolutely essential. It therefore did interfere. And in its interference did restore things to their ancient condition in the realm of England. Whether that condition be in itself good or bad ; that is, whether it be well or ill for the civil and ecclesiastical jurisdiction to be thus united ; whether it be or be not desirable that spiritual government should be constituted the law of the land, is a totally distinct question. We of course say no. The age of the Reformation said yes, repeating the answer of many previous centuries ; but that does not affect the fact that the laws then passed, and above considered, were a restitution, not a compromise.

Neither can it make any thing against this view, that some of these very laws have been used, as even a Tudor would not have used them, and as the clergy of England could never

have anticipated that they would be used, by that Ministry of which Mr. Macaulay is a member. It only shows that they understand as little as himself the true ground of the English Reformation, and can give to the letter of an ancient statute, a more tyrannical exposition, than even the eighth Henry, and it shows no more. But we pass on to consider somewhat at length, a point so intimately connected with what has gone before, as to make this the proper place for introducing it; that is, the Royal Supremacy.

Mr. Macaulay's view of the Supremacy, like most of his other views of ecclesiastical matters, is the vulgar and superficial one, which is the joint offspring of ignorance and prejudice. We certainly have no wish to defend the Supremacy as such, though there is one point of view under which it needs no defence at the hands of any one. So far as it contained and expressed the doctrine, that any State has the supreme power over its citizens in all matters save spiritual ones, it does no more than advance a claim which is essentially necessary to the State's well being. And it takes, in this point of view, its place, beside those other enactments of which we have been speaking, and which Roman usurpation of the prerogatives of the State had rendered needful. In any other point of view than this, we are not concerned to defend it; and here it plainly does not need defence. So far as it touched on matters ecclesiastical, it must be reckoned as the view of the age; erroneous indeed it may appear to us, but still sanctioned by ancient prescription, invested with many venerable attributes, and endeared by many holy memories; while the idea of State interference in spiritual things, is far enough from being peculiar to England.

With all this, however, it is quite necessary to inquire how far Mr. Macaulay is supported by facts in the extreme view which he takes of the Supremacy, and consequently of the right, now mixed up with it, of ministerial interference in the affairs of the Church. For by a natural law of connexion, these two things are, with him, inseparably joined. So that however much the liberal politician may be disposed to cry down the very idea of the Supremacy, yet the ministerial historian is at the same time bound to make as much of it as he can. The true view, we believe, may be reached by answering two questions. First, what did the Sovereigns themselves consider the Supremacy? Secondly, in what way did the Clergy receive and regard it? Some other matters, incidental to these main inquiries, will be considered as we proceed. It will also be observed, that we leave out of view the question,

how the servile courtiers of King Henry may, for their own evil purposes, have chosen to look upon it. This is too obvious a piece of justice, to require more than the merest mention.

In answer to our first question, there are several facts to be alledged. There is extant, a letter from Henry himself to Tunstall, Bishop of Durham, who objected to the title Head, in which he limits his own jurisdiction to temporals, or things of a mixed nature at the most; claiming that in these he was Head in the realm, and that since there was none above him, he was also Supreme Head. And he adds,—contradicting Mr. Macaulay and Neal, who both declare that there was no qualification,—“We be, as God’s law suffereth us to be, whereunto we do, and must conform ourselves.” In his letter also to the Convocation of York, he assured them, “that he claimed nothing more, than what Christian princes in the primitive times, assumed to themselves in their own dominions.” Queen Elizabeth also, solemnly declared, that, “she never did, nor would she ever challenge authority and power to minister Divine Service in the Church; nor would she ever challenge any other authority than her predecessors, Henry VIII. and Edward VI., used.” Neal himself admits, and it would be well if all his party had been as honest, that the “Kings and Queens of England never pretended to the character of spiritual persons, or to exercise any part of the ecclesiastical functions in their own persons.”

How then, it may be asked, if all this be really so, are we to understand the wording of the very Act of Supremacy, which seems to commit every thing into the hands of the King? Let Bramhall answer. “One doubt still remains, how ecclesiastical jurisdiction could be said to be derived from the crown. First, with the Romanists themselves, I distinguish between habitual and actual jurisdiction. Habitual jurisdiction is derived only by ordination. Actual jurisdiction is a right to exercise that Habit, arising from the lawful application of the matter or the subject. In this latter, the lay Patron, and much more the Sovereign Prince, have their respective interests and concurrence. Dioceses and Parishes were not of Divine but human arrangement; and the same persons were born subjects, before they were made Christians. The ordinary gives a schoolmaster a license or habitual power to teach, but it is the parents of the children who apply or subtract the matter, and furnish him with scholars, or afford him a fit subject whereon to exercise this habitual power.

“Secondly, we must also distinguish between the interior and the exterior courts—between the court of conscience and the

court of the Church. For in both these courts, the power of the keys hath place, but not in both after the same manner. The power which is exercised in the court of conscience, for binding and loosing, is solely from ordination. But that power which is exercised in the court of the Church, is partly from the sovereign magistrate. It is not then the power of the keys, or any part or branch thereof, in the exercise of Ecclesiastical Jurisdiction, even in the exterior court of the Church, which is derived from the Crown. But it is coercive, compulsory, and corroboratory power; it is the application of the matter; it is the regulating of the exercise of actual Ecclesiastical Jurisdiction in the court of the Church, to prevent the oppression of the subjects, and to provide for the tranquillity of the Commonwealth, which belongs to Sovereign Princes."

And that this is no after-thought of Bramhall's, is proved by the "*Institutions of a Christian Man*," published in 1537, with the approval of the King himself. It is there maintained, "that *God's law* committed to bishops or priests the power of *jurisdiction* in excommunicating and absolving offenders, but without corporeal restraint or violence,"—this must come from the State,—“in ordaining and nominating ministers, and in making canons concerning discipline, rites, and so forth; and it limits the jurisdiction of princes conferred on them by the Church, to corporal and legal powers, and to certain privileges in matters of a temporal and civil nature; and acknowledges that it is lawful for princes to revoke and recall again into their own hands, or otherwise to restrain, all the power and jurisdiction which was given and assigned unto priests and bishops, by the license, consent, sufferance, and authority, of said Kings, and not by the authority of God and His Gospel.” Add to this that Henry never claimed exemption from the authority of the Church, either in the court of conscience or the exterior court, and that Edward and Elizabeth claimed as little, and it appears, we think, that these Sovereigns took no such view of the Regal Supremacy, as that which puritan and political historians endeavor to impose upon their readers.\*

And how did the Clergy receive it? That question is

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\* The distinction set forth above, explains an apparent contradiction between one of Cranmer's statements, and the thirty-seventh Article, on which Mr. Macaulay dwells very triumphantly. Cranmer refers to the coercive power, and says that "the administration of God's word for the cure of souls, belongs to Christian princes." The Article refers to the spiritual power, and says that "the ministering of God's word does *not* belong to princes." Whether we admit the former proposition or not, there is at least no contradiction.



abundantly answered by the fact, that the very Convocation which accepted the title of Supreme Head, did it under the express limitation, "*quantum per Christi legem licet*;" a limitation most obviously designed to save intact the spirituals of the Church. Against this, however, Mr. Macaulay will alledge, of course, the commissions to exercise jurisdiction, granted to the Bishops, and taken out by Cranmer after Henry's death, in his own case. The distinction between spiritual jurisdiction, and jurisdiction legally coercive, explains however this step, on the part of all persons concerned. Spiritually, according to the Institution of a Christian Man, the law of God gave disciplinary powers to the Clergy, which however could not be exercised legally and coercively over the subjects, without the King's authority. Such legal coercion was then considered essential to give spiritual powers their full measure of authority, and hence came these Commissions; which did not at all, as Mr. Macaulay intimates, reduce the Bishops to be the King's Lieutenants *quoad sacra*, but only added to their spiritual authority, the legal coerciveness of the secular arm. The theory which required this, may have been wrong; no doubt indeed it was; but it is still a widely different thing to take such a commission of jurisdiction from the King, for the exercise of an authority derived elsewhere, and to acknowledge the King as the fountain of such authority. The only such commission taken out in the reign of Henry, was that of Bonner, Bishop of London. In the first year of Edward VI. all the Bishops were required to take them. But so soon as it was found that the enemies of the Reformation affixed that interpretation to them, which Mr. Macaulay now endeavors to give them, *they were discontinued*. This step would certainly not have been taken, had they really meant what ancient and modern enemies of the English Reformation have striven to make them. It is important to add here, that Cranmer did not, as Mr. Macaulay implies, take out any such commission from King Henry..

In concluding this part of our subject, we may be permitted to notice one other statement made by our author, in relation to Archbishop Cranmer, which has an important bearing on these questions, and which helps to brand his whole character of that venerated Martyr, as a piece of malignant falsehood. He twice repeats the assertion that Cranmer held that the imposition of hands was altogether unnecessary, and that the nomination of the Sovereign could make a priest. Now that Cranmer, at one time in his life, may have entertained loose notions concerning the ministry, we are willing to



grant ; but that his final and settled conviction was any thing like that which Mr. Macaulay attributes to him, we utterly deny. We might refer to the distinct statements of the Ordinal, as being quite sufficient to settle this question : for they are the solemn declarations of the Church of England, to which Cranmer's deliberate judgment assented. But we have even more than this. In the third year of Edward VI. a commission was issued to two and thirty persons, with Cranmer at their head, to settle a Reformation of the Ecclesiastical Law of the Realm, which had been proposed, but not made in the preceding reign. The work, however, languished, and in 1551, eight persons, of whom the Archbishop was one, were ordered to prepare a draught of these Laws to submit to the larger body. Cranmer, however, did nearly all the work himself ; and in 1552, the Digest was prepared. Nothing but the death of King Edward prevented its adoption, and after the accession of Elizabeth, though it was printed, no formal steps were taken in relation to it. It expresses, therefore, Cranmer's deliberate and solemn judgment, and must, of course, outweigh any hasty or ill-considered positions of an earlier period. Two of the chapters run as follows.

In enumerating various heresies, we find reckoned as such, "The madness of those, who separate the institution of ministers from the Church, denying that in certain places should be established doctors, pastors, and ministers ; not admitting lawful callings, *nor the solemn imposition of hands* ; but scattering the power of publicly teaching to all men, who are in any degree versed in Scriptures, and challenge to themselves the Holy Ghost, permitting indeed, such persons not only to teach, but also to rule the Church, and to minister the sacraments ; all which is manifestly repugnant to the writings of the Apostles." And again we find the following canon : "In ordaining the ministers of the Church, (that is, Deacons, Priests, and Bishops,) let the ceremony *of the imposition of hands be retained*, since it is spoken of in Holy Scripture, and hath ever been used in the Church." Coupling these declarations with the provisions of the Ordinals, he must be a bold man, who can say as Mr. Macaulay does, that Cranmer did not hold to Episcopacy, and denied the necessity of the imposition of hands. At one time in his life he may have held loose views on these matters, but such were not his deliberate judgments, herein solemnly expressed. And that Historian does not deserve the name, who either does not know, or else is willing to overlook them.

It appears then, we trust, that there was a natural and ne-

cessary reason why the Reformation in England ran in a civil as well as a religious line: that on whatever mistaken views of the true relations of Church and State, the restitution of powers to the King was founded, it still was a restitution and involved no compromise; that the Regal Supremacy was never what Papists then, and Puritans, and *soi disant* philosophers since, would have it to be; and that neither Cranmer nor his brethren took that servile and sycophantic view of their position, which in the face of all truth and reason, Mr. Macaulay attributes to them.

We are thus brought to the second of Mr. Macaulay's misapprehensions, out of which springs his notion of a compromise Church. It is certainly a misapprehension into which a person conversant with political intrigue, and the trimming and manœuvring of cabinets, is very liable to fall. For to the mind of an ordinary politician, we suppose there could suggest itself only one solution of a problem like the following: Given three bodies or associations of men, the one of which occupies a position, not it may be quite midway, but still between the other two, who are so totally opposite to each other, as to be continually realizing the old proverb, that extremes meet; the question is, how came it there? Now undoubtedly a mere politician, accustomed continually to the craft and machinery of state intrigue, would look upon such a position only as the result of a cunning compromise, and a crafty plan for getting a hold on as many persons as possible. It would probably never occur to him that there could be any other exposition of the *status* of such a body. Great, therefore, would be the virtuous indignation which he would outwardly manifest at such a truckling and time-serving policy; equalled only perhaps, by his inward wish, that such a safe *tertium quid*, could be found out in politics, a really secure midway, where the strong conservative principle might clothe one-half the face in sternness, and as strong radicalism might array the other in condescending smiles. Mr. Macaulay's view of the position of the Church of England, is therefore just what we should expect.

Still, to a person accustomed to view things through another than a political medium, it might just occur as possible, that there could be another explanation of the difficulty. If there were some ancient and common ground of truth, from which one set of persons had departed in one direction, and, in process of time, another had departed in another: and if at some period intervening, it may be between these two departures, a third set of persons had placed themselves distinct-

ly on this ancient ground, their position would certainly be a *Via Media*, but not a *Via Media* in which there would be involved any idea whatever, of compromise, craft, management, or in short, any thing but the most positive, direct and straightforward action.

Now it is almost an insult to our readers, to suppose it necessary to add, that the position of the Church of England is just that which is here described. The very circumstances of the case, even were there nothing else to prove it, would suffice to prove that there was and could be nothing like a compromise. It was a plain and simple step, which our Reformers took. It was moreover a positive step. It was not taken after balancing probabilities, and calculating chances, but directly and at once. It consisted not in nicely adjusting a mid way position of conciliation and compromise between Rome and Geneva, for Geneva was scarcely yet in existence; but in boldly taking stand on the ground of Primitive Antiquity. Which ground, as matters turned out, did become a sort of *Via Media*, a middle ground between two extremes. Whether, then, Mr. Macaulay, or any one else, declaims against the idea, that truth is a middle ground between errors, we certainly shall not dispute the point with them. Very often, indeed, it is not, and always perhaps, we might say, that a man or a body of men who undertook to find out such a position for themselves would be most liable to run into error. But all this affects not the English Church. She sought no *Via Media* as such. She struck no balances, and made no crafty plans. She merely assumed a positive, distinct, and real ground; a ground more ancient than any error, the ground of Primitive Catholicity, and on that ground she has kept herself for upwards of three centuries. It is no shifting position of man's devising, no cunningly planned retreat for alluring the easy and the careless. But who can wonder, that Romish and Dissenting controversialists will not, and that history-writing politicians cannot, appreciate it?

Let, then, our readers, in following Mr. Macaulay's statements, not forget, that what he calls the "middle course" of the English Church, was not sought for as being such a middle course, was not adopted on any such ground, or with any such idea. Far higher principles, far higher views, had they, who sought and found it. It matters little what Henry looked for. The Reformation, except in its political line, was connected with him no more than incidentally. And they who really wrought it, sought and found that Primitive ground of Doctrine, Discipline, and Worship, which to the worldly and time-serving

may seem a quiet-preserving compromise, but which they who really occupy it, know full well to be, a point toward which two mighty armies have for three hundred years uncompromisingly directed their attacks. Strange issue this of a Church of compromise! But the very issue that might have been anticipated, if the ground assumed were what we have said.

In one point of view, Mr. Macaulay's notion of a compromise Church, is entitled to claim an originality of insult. For he does not merely say in general terms that our Reformers sought for a safe middle ground between Popery and Puritanism; but he specifically states, that there was a still farther compromise and coalition between those whom he terms "the religious and the wordly enemies of the papacy." The person by whom he considers this coalition to have been effected, was Thomas Cranmer! The same course of reasoning, however, which disproves the former compromise, disproves the latter also.

At this point, it may be also well to notice Mr. Macaulay's estimate of the character of some of the Reformers. He endeavors to leave the impression on the reader's mind, that Hooper, Ridley, and Jewel, were no more than mere Calvinists, thoroughly sympathizing with the ultra movements on the continent. Hooper indeed scrupled at the vestments, and at the oath which he must take at consecration. His scruples on the latter point were certainly well founded, for the oath ran in the form, "by God, by the Saints, and by the Holy Ghost." It seems probable in regard to the vestments, that his main difficulty arose from the color of the *chimere*, which was then scarlet instead of black. But that Hooper was doctrinally a Calvinist, is in no manner true. Bishop Bull shows this, in his *Examen Censuræ*, with very great clearness, by quoting two long passages from the preface of his Exposition of the Decalogue. A more distinct denial of Calvinistic Doctrine, could hardly be imagined. The oath was changed by the King's own hand, and that difficulty therefore was removed; while Hooper's scruples as to the vestments were overcome, not by divines of the *compromise* Church, but by Bucer and Peter Martyr! an unfortunate fact for Macaulay's theory. He learned his scruples abroad, and from abroad they were quieted.

Ridley is placed by Mr. Macaulay in the same category of unsparing reformers, who, he strangely adds, did not still belong "to the extreme section of the Protestant party." The reason alledged is, that he ordered the removal of the

altars in the Churches of his Diocese. This is a fact, but a fact which unexplained will very much mislead a reader. The Preface to his reasons for ordering this removal, as it stands in the Bishop's own register, shows that his great object was to do away with the numerous altars, which private masses and similar usages had introduced into all the parish Churches of the realm; and to substitute in their place one altar or holy table. It is quite clear that he had no objection to the term altar, properly understood, for he distinctly says that the words altar and holy table are used indifferently in the Book of Common Prayer. There was no Puritanism then in Ridley's order. Mr. Macaulay notices contemptuously the fact, that the papists sneered at and spoke irreverently of the Bishop's holy tables. Why does he not add, what Ridley himself told the commissioners on his trial at Oxford, that when the evil disposed among the ultra-puritans—we use the word for convenience—ridiculed the Holy Sacrament, he preached against them at St. Paul's Cross, and declared "what estimation and reverence ought to be given to it, what danger ensued the mishandling thereof, affirming in that sacrament to be truly and verily the body and blood of Christ, effectuously and by grace and spirit." Perhaps, however, Mr. Macaulay considers this offence thus boldly given to two parties, only another proof of trouble-saving compromise. In short, any man who had ever read the trial of Ridley, could never—unless he did it maliciously—affirm that any idea of compromise, or any plan of reformation beyond what was needed to bring the Church to the platform of Catholic Antiquity, ever entered his mind. Ignorance and dishonesty are the two horns of the dilemma. Let two extracts from the glorious Martyr's noble defence, show his own position, and the position also of the Church of England. "I use,"—not a compromise plan of my own invention, but—"the wise counsel of Vincentius Lirinensis: When one part is infected with heresies, then prefer the whole world before that one part: but if the greatest part be infected, then prefer antiquity." And again: "I prefer,"—not a cunningly devised middle way, but—"the antiquity of the primitive Church, before the novelty of the Romish Church."

Much the same general line of remark applies to Jewel. Into whatever intemperate expressions he may at times have been betrayed in relation to the vestments, and Mr. Macaulay alledges nothing more, any one who will run his eye over the Zurich Letters, will soon be convinced, that he took no such extravagant grounds as our author would insinuate.

While these two facts, which Mr. Macaulay carefully avoids, will show how far he entertained any notion of that compromise theory, which a Cabinet Minister of 1849 has revived for the benefit of the English Reformers. Preaching at St. Paul's Cross against the Papists, in 1559, the Bishop uttered his famous challenge, in which he distinctly said, that, "If any learned man of our adversaries or all the learned men that be alive, be able to bring one sufficient sentence out of any old catholic doctor, or father, or general council, or Holy Scripture, or any one example in the primitive Church, whereby it may be proved that during the first six hundred years, &c., then I shall be content to yield." In 1571, preaching at the same place, against the puritanical party, who were troubling the Church by their unreasonable scruples about ceremonies and vestments, he thus addresses them: "By whose name shall I call you? I would I might call you brethren: but alas, this heart of yours is not brotherly. I would I might call you Christians: but alas, you are no Christians." Here is another of Mr. Macaulay's compromises.

The whole matter, indeed, may be summed up in a very few words. Whatever on certain points pertaining to vestments and other similar matters, the Reformers whose names we have mentioned may have held, still their own public statements made deliberately and in the most solemn moments of their lives, abundantly prove, that they were as widely distant from after Puritanism, as they were from present Romanism. And that they stood where they did stand, a mark for two hostile parties then, and the subjects of their misunderstanding in all time since, simply because they stood on that ancient ground which Rome had receded from, and which Puritanism passed by. It thus became a *Via Media* indeed; but it was made so by Rome and Geneva, not by the English Church.

After all that has been now adduced, our readers will not be surprised to find that Mr. Macaulay, in common with many other writers, represents the truly Catholic position and teaching of the English Church, as an after-thought of some one, whose name he has not given us. We have noticed this idea in other quarters. But wherever it may come from, whether from Puritanizers accusing the later English Church, or from Romanizers slurring the Anglican Reformers, it is an error. It is usually grounded on a specific statement, to the consideration of which we purpose to proceed. Since if its main groundwork is removed, the charge of course vanishes.

The ordinary statement then, is as follows. That on the

twelfth of January, 1588, Bancroft, Chaplain to Archbishop Whitgift, did for the first time in England, maintain the divine institution of Episcopacy. This is Neal's statement; and although Mr. Macaulay does not give names, yet he has it obviously in his mind, when he speaks of "the new race of Divines rising in the English Church, who held to the necessity of these orders, and of Episcopal ordination."

Now this statement of Neal's,—and in considering it, our readers will observe that we are also considering Mr. Macaulay's,—may mean two things. It may mean that the Apostolic origin of the three orders, and therefore of Episcopacy, was never stated in England, until Bancroft stated it, in his celebrated sermon; or it may mean that it was never before made the subject of a formal and regular defence.

If it means the former, then it is simply untrue, for the Ordinals of 1549 and 1552, both contain the declaration, that "it is evident unto all men diligently reading Holy Scripture and ancient authors, that from the Apostle's time there hath been these Orders of Ministers in Christ's Church, Bishops, Priests, and Deacons." In the prayers, these divers Orders are spoken of as appointed by "Divine Providence," and by the "Holy Ghost." And in the Ordination of Deacons, the supplication is made that they may be worthy to be advanced to the "higher ministries" in the Church. Moreover, in that code of Ecclesiastical Law which was drawn up by Cranmer and others, and which is a public declaration therefore of the Church's views, the "ministers of the Church" are said to be "Bishops, Priests, and Deacons." And all this is the more noticeable from the fact, that although Bucer and Peter Martyr meddled with the revision of Edward's first Prayer Book, they never touched the Ordinal; a fact which goes far toward showing the ideas then entertained on the Continent concerning the Episcopacy. Peter Martyr, also, was concerned in drawing up the Code of Laws alluded to above.

If, on the other hand, the declaration means, as it certainly may mean, that the doctrine of the divine institution of Episcopacy was never formally defended, until 1588, by Bancroft, that also is easily accounted for; and does not have any such bearing as Neal and Mr. Macaulay would have us imagine.

It is a fact too well known to need that its proofs should be here detailed, that the dispensing with Bishops on the Continent of Europe was originally justified on the plea of necessity; and that it was not indeed till many years had elapsed,



that the ground was assumed against Episcopacy, which is now occupied by the bodies that are destitute of it. Of course, so long as things remained in this condition, no formal defence of its divine institution was, or could be, needed. Whatever might have been the private opinion of any doctors, as to the origin of spiritual power, the Ordinal spoke distinctly, and with no doubtful voice. And its declarations not being denied, could not of course be defended. But at last, times began to change. In 1572, the first Presbytery was set up in England; in 1582, the Brownists followed; and indeed from 1580 there had been a continuous flow of Puritan tracts from the press, which culminated in Martin Marprelate. It was in the thick of this storm, in 1588, that Bancroft came out, not with a new doctrine, but with the original doctrine of the Church of England, as set forth in the Ordinal. And the notion that it was new then, is precisely akin to that of the Papists and Socinians, who suppose that the doctrine of the Trinity was first stated at the Council of Nice. No doctrine is formally defended, until it is directly assailed. And then to many who only look on the surface, it appears as if it were enunciated for the first time. Such is the case in this instance. The primitive and Catholic ground of the Church of England, was, however, neither here nor anywhere else, an after-thought.

One apparent difficulty connected with this view still remains to be considered. The fact that persons having only continental ordination, were received in England. Their position is very clearly illustrated by what occurred at the consecration of the Scottish Bishops in 1611. The account is given by Archbishop Spottiswoode, an eye witness and participator. He says, "A question in the meantime was moved by Dr. Andrewes, Bishop of Ely, touching the consecration of the Scottish Bishops, who, as he said, must first be ordained Presbyters, as having received no ordination from a Bishop. The Archbishop of Canterbury, *Dr. Bancroft*, who was by, maintained, "that thereof there was no necessity, seeing when Bishops could not be had, the ordination given by Presbyters must be esteemed lawful, otherwise it might be doubted if there were any lawful vocation in most of the Reformed Churches." It should be observed, however, that Bishop Andrewes withdrew his objections on another ground also, namely, that Consecration to the office of a Bishop, had not always been preceded by ordinations to the Diaconate and the Priesthood.

Now we may, or we may not, receive the views of Bancroft in regard to other than Episcopal ordination in cases of



necessity; and of course among those who do receive them, there will be great difference of opinion as to the degree of necessity which actually existed on the continent and in Scotland. Still we cannot consider the idea as no more than a makeshift invented at the Reformation; for the earliest Reformers must have learned it in the ordinary teaching of the Roman Church, where they were told that though the Bishop was the ordinary minister of Ordination, yet Presbyters might lawfully ordain under certain circumstances. The whole current then of facts and probabilities goes to show, that if ministers without Episcopal ordination were ever admitted to livings in England, it was because their orders were received on the ground of necessity; a ground on which they were originally quite content to rest their claims. Nor was it until that ground had been utterly abandoned both at home and abroad, that there was inserted a clause in the Preface to the Ordinal, (in 1662,) that no man should hold a benefice without Episcopal Ordination.\* Let it be observed moreover, that this Dr. Bancroft was the same, who first, according to Neal, proclaimed the necessity of Episcopal Orders, in England! If there be any other mode of reconciling these facts—supposing, that is, that Neal did not intentionally falsify the truth—than the one which we have now suggested, we, at least, are not aware of it.

Another observation must also be added to these statements. Even if we allowed in the fullest manner, which certainly in the face of the Ordinal and of Cranmer's Code it would be hard to do, that the views of English Divines, as to the necessity of Episcopal Ordination, did grow more stringent as time went on, still, there is a much simpler and more probable way of accounting for the fact, than that suggested by Mr. Macaulay. King James once said of Puritanism, that it was "just a new 'tout on an auld horn,'" and there was a good deal of truth in the observation. In nothing is the coincidence of Popery and Puritanism more obvious, than in the way in which both have attempted to treat the Episcopacy. The former pushing it down to elevate the Pope, and the latter dragging it down to raise up the Presbyters. If then our Reformers had held that Bishops and Presbyters,

\* Of course Bancroft's *salvo* could never apply to non-Episcopal ordinations in England. And how long, if indeed at all, it can be admitted as applying abroad, is a grave question. We have spoken of the ground of necessity being utterly abandoned abroad before the last revision. So it was, except in individual cases, like that of TURRETIN for instance, who, in a public address at GENEVA, in 1708, maintained the Apostolic origin of Episcopacy.

were only one order under different names,—and the Ordinal proves that they held nothing of the kind,—it was only an idea which they brought with them from Rome, and which they got rid of when they became more thoroughly acquainted with Primitive Antiquity. And it is certainly no especial matter of credit to the Puritans, that they seized on an antiquated piece of scholastic theology, originally intended for the benefit of the Pope, and used it for their own behoof. This is indeed “a new tout on an auld horn.”

We have thus followed Mr. Macaulay through his principal views of the Anglican Reformation, and the necessary details have occupied so much space, that at least at present, we can follow him no farther. We may perhaps in another number resume the consideration of this first chapter, so far as it stands connected with Charles I. and the Commonwealth. We have felt it to be our first duty, to vindicate, so far as in us lay, the English Reformation, and the characters of our Reformers, from the ignorant cavils and wanton misrepresentations of their too willing traducer. It is easy to dismiss that great subject, and those great men, with a few flippant and sneering sentences: it is easy to talk of compromise and cowardice, and to dogmatize on grave points in theology with all the profundity of a Sir Oracle. Thankful, however are we, that our Reformers were men of sterner stuff and better mould, than radical Reviewers; and that it was not left to Cabinet Ministers to settle our Theology. *Ne sutor ultra crepidam*. Let Mr. Macaulay keep to his vocation, and confine himself to the lower region of politics and gossip; but let him not endeavor to philosophize on the high truths of religion, or to estimate the characters of the wise and good, for here he is beyond his depth. They are such works as his, which justify the peevish remark of Walpole, “that history was the only thing he did not believe.”

## MEMOIR OF REV. DR. MILNOR.

ART. II.—*A Memoir of the Life of James Milnor, D. D., late Rector of St. George's Church, New York.* By the Rev. JOHN S. STONE, D. D., Rector of Christ Church, Brooklyn. Published by the American Tract Society, 150 Nassau Street, New York.

SUCH is the title-page of an octavo volume of 646 pages; presenting a beautiful specimen of paper and typography, and embellished with a striking—almost speaking—likeness of the lamented subject of the Memoir. Why the name of Dr. Milnor was less entitled to the prefix *Reverend* than that of his biographer, or how it has happened that a Society instituted for the benevolent purpose of printing and circulating religious tracts, has become the publisher of large volumes, and has been long known in the market as extensively engaged in the book trade, are points about which we care not to inquire. When it was announced that this work was to be put forth under the auspices of a Society which professes to hold in equal balances all evangelical denominations of Christians, and to deny its sanction to any publication which advocates or condemns any principle or usage which is peculiar to any one of those denominations, fears were expressed by some of our Church papers, that the forthcoming volume would be but an additional specimen of indifferentism, presenting, at best, a one-sided view of Dr. Milnor's principles as a Churchman, and a partial or distorted one of his teachings and practices as a Protestant Episcopal Clergyman. Whether there was ground for the indulgence of such fears, will, perhaps, be apparent before we have done with our present examination of the work.

In the department of Biography, the literature of our Church in this country has been somewhat copious and rich. The well known Memoirs of Bishops White, Hobart, Ravenscroft, Moore, and Griswold, and those of Bedell, Bayard, and others of the Clergy, while they contain interesting exhibitions of individual characteristics, and afford valuable materials for the ecclesiastical historian, were produced under circumstances which held out no temptation to the writers to conceal or suppress any of those doctrines of faith or principles of polity which they held in common as members and ministers of the same communion. The books referred to present variety in

connexion with unity. Their aspects are widely different, arising from the difference of temperament, of feeling, of habits and associations in their respective subjects; and each receive a peculiar tinge or coloring from the like peculiarities in their respective authors. But, after all, it is only such a difference as is found in the features and expression of the human countenance in different individuals, in the varieties of species under the same genus, or in members of the same family. In those biographies we find gradations of Church principles and varieties of religious opinion on doctrinal matters of lesser importance, without any irreconcilable contrariety in what may be justly styled the fundamentals of religion. They thus furnish a beautiful illustration of that catholic and comprehensive feature of the Church, which admits of great diversity of opinion as to circumstantials, in harmony with entire unity of faith as to essentials.

A long and intimate acquaintance with the late Dr. Milnor had produced in us a high estimate of his noble properties as a *man*, in whom the most valuable intellectual powers were sweetly blended with the gentler virtues; as a *Christian* of transparent sincerity, trustful faith, fervent zeal, and exemplary devotion; as a *Pastor*, who with wise prudence fully consecrated himself to his Master's service, and, with untiring diligence, labored for the salvation of souls, and the edification of the body of Christ; as a *Churchman*, strong and intelligent in his attachment to the doctrines, worship, and discipline of the Church at whose altars he served; while with a heart overflowing with charity, he wished "grace to all those who love our Lord Jesus Christ in sincerity."

We could have wished the biography of such a man to be written by one who entirely harmonized with him in his doctrinal views and his religious experience; and that it should have been written under circumstances which left no ground for distrust or doubtfulness whether it gave a representation of his character and principles in their fullness and integrity.

We say not that these desirable requisites were wanting in the preparation of the volume before us. But it must be evident to every reflecting mind, that an author, in preparing the life of an Episcopal Clergyman, to be submitted to the examination and published under the auspices of a Society which excludes all that is distinctive in the different forms of evangelical profession, and can feel no greater sympathy with Episcopalianism than with Presbyterianism, Methodism, or Congregationalism,—it is evident, we say, that an author so situated, however anxious to be truthful, must be, however

unconsciously, laboring under strong temptation to avoid every topic which may be offensive to his patrons, and also to present his subject in such a light as will render it most agreeable to their prepossessions and prejudices.

We have no doubt of Dr. Stone's sincere purpose to give an honest and impartial representation of the life and character of that eminent servant of God, whose *Memoir* he has written. But in reading it, we cannot divest ourselves of the idea that some of its parts have received a coloring from the peculiar views and relations of its author, while other parts have received their precise modification from the embarrassing and trammeling auspices under which it was to be issued.

The book, on the whole, is creditable to the talents and scholarship of the author. The only drawback to this praise, will be found in a few paragraphs, in which the purity of the composition is injured by an affectation of stateliness, a mistaking of verbiage for strength, a forcing of metaphors, and an inflation of style, which would be much more excusable in one who could shelter himself under the plea of juvenility, than in a gray-haired, venerable Doctor of Divinity. The volume will have a wide circulation,—like every thing which comes from the Tract Society's press. Multitudes of other names will read it with eagerness. And although we could have wished it to have been different in some respects, yet we will hope that it may remove from the minds of many of its readers, their prejudices against a Church which has shown itself capable of forming a Christian so lovely, and a minister so faithful, as the sainted one whose life it records.

In the present article we shall glance at the most important events contained in this *Memoir*, and while we commend the many excellent things which are here presented to our contemplation, we shall, with the impartiality of Church Reviewers, notice, in the spirit of brotherly kindness and charity, what we believe to be mistakes and blemishes.

Of the ancestors of Dr. Milnor, little information is given except that his parents were descendants of the early settlers of Pennsylvania, and both belonged to the respectable society of "Friends," of which William Penn was the founder in the colony which, as a State, still bears his name. William Milnor, the Doctor's father, is represented to have been a man possessed of a cheerful and equable temperament, in combination with great energy and incorruptible integrity. He was, at one time, the business agent of General Washington in Philadelphia, and had a partnership with that great man, (whose confidence he fully enjoyed,) in certain fisheries upon the

Potomac, near Mount Vernon. He seems, however, to have been "a fighting Quaker," for at the commencement of the Revolutionary struggle, he not only warmly espoused the cause of the Colonies, but actually applied for a captain's commission in the continental army. And, although he withdrew his application, at the earnest solicitation of his friends, seconded by the tearful pleadings of his wife, that he might take the office of Ferry Master, which had just then become vacant, and would afford ample means for the support of his family; yet his military ardor was in no degree abated, and it was with no very good grace that he entered upon the less exciting and more lucrative employment, which he had been compelled to accept. In a letter to General Washington, dated Jan. 1776, he says: "I am now a drudge at the old ferry, within two doors of where I formerly lived in Water street. *I thank my God, he has given me a persevering disposition*, equal to any task he is pleased to lay upon me in this life. I never found any prospect of fatigue an annoyance to any undertaking, when a probability of a good, genteel sustenance for my little flock offered in view; and this business would be a very agreeable one to me, if these unhappy disturbances were at an end. But I cannot conclude this letter until I have assured your excellency, that *I shall remain a poor, unhappy wretch, as long as I am chained, and cannot take an active part in my country's cause.*" Even in the humble position he then occupied, he had favorable opportunities of gathering information of the movements of the Royal troops, which was of importance to his distinguished friend, the Commander in Chief; and by the skillful use of "a chaise with an ingenious false bottom," and other means, he was enabled to give succor to the cause which he had at heart. His services in this way brought upon him the suspicion of the enemy, and forced him, on more than one occasion, to seek safety in flight.

We must take but a very hasty survey of that moiety of Dr. Milnor's life which was passed in the world and devoted to secular pursuits, that we may take a more deliberate view of that portion of it when he lived *indeed*, as a member of Christ, and a faithful Minister of His Gospel.

Born in Philadelphia, June 20th, 1773, he received his classical and professional education in his native city. One of his surviving schoolmates states that, at that early period, he was distinguished by the same leading traits which marked his character as a man. Remarkable, then, for sound judgment, energy, and benevolence, he was ever ready to assist

the laggards in the preparation of their tasks for recitation; and by the common consent of his fellows, was made the arbiter and judge in their occasional controversies.

Without finishing his University course, he entered, at a very early period of life, upon the study of law, in which he manifested deep interest and unusual proficiency, as he had before done in his academical pursuits. As an active member of the "Ciceronian Society," we find him taking part in the debates, and reading legal arguments, at the age of sixteen; and as President of a "Law Society," at the age of twenty years, summing up the arguments used by the members of a sort of "Moot court," and giving an extended and elaborate opinion, with "all the gravity, precision, and learning of a judge." He was admitted to practice, as an attorney at the bar, before he had attained his majority.

About this time, our young lawyer became an active and earnest member of the Masonic fraternity, of "the Society for promoting the abolition of slavery, for the relief of *free* negroes unlawfully held in bondage, and for improving the condition of the African race," and of "the Resolution Fire Company." As a member and officer of these and kindred societies, a favorable opportunity was afforded him for extending the circle of his acquaintance and increasing the number of his clients; while his active engagement in the Ciceronian and Law societies fitted him for the more successful prosecution of his practice at the Bar, and strengthened those facilities and powers of an eloquent extemporaneous debater, which gave him such respectability and distinction in after-life.

The favor which Dr. M. extended to voluntary societies for benevolent objects, is ascribable in part to the habits formed in his earlier years, when he maintained an active membership in so many of them. In this connexion it may be well to remark, that although, like Bishop Griswold and Dr. Bedell, he advanced to the higher orders of Free Masonry, yet, like those excellent men, he attached little importance to the institution, and, it is believed, seldom or never entered a lodge after he became a zealous and living member of the Christian Church, that divinely constituted Society, of which voluntary charitable societies are but imitators, and for which, some of them are used as miserable substitutes. The interest he felt in the welfare of the African race continued unabated to the end of life. The name of the Society in Philadelphia, of which he was an active member and counsellor, shows the wide difference between its object and that of the anti-slavery



societies of our day. The latter, originating under the auspices of fanaticism, have been transferred to the control and direction of Infidelity. They propose a course of action, as adverse to the constitution of our country, as it is to the true claims of humanity. Their only practical effects, so far as known, have been supporting a band of agitating agents, flooding the country with inflammatory pamphlets, endangering the peace and union of the confederacy, increasing the rigors of servitude, and throwing back, for at least half a century, the noble work of emancipation. With this modern movement, as with others, aiming to remedy other moral evils by measures equally rash and ultra in their character, Dr. Milnor had not the slightest degree of sympathy; but bore most decided and earnest testimony against them. He continued, to the close of life, the steadfast friend of that beneficent scheme of African Colonization, which originated under the auspices of the calm deliberation, the intelligent benevolence, the fervent prayers, of some of the noblest spirits our country has ever known; which has been hallowed by the death of many martyrs; and has uninterruptedly enjoyed, through evil as well as through good report, the aid, the confidence and the benedictions of Christian philanthropists in every section of the land. This is a scheme, which holds out the promise of blessing to two continents. While, without any impairment of the national compact or violation of individual rights, it opens the way for the gradual extinction of the system of slavery; it aims, also, by returning to the bosom of Africa her lost children, elevated and improved by residence in a Christian land,—to pour upon that dark region the light of civilization and the privileges of the Gospel.

His steady diligence in business, and scrupulous faithfulness to the interest of his clients, combined with a judicious and discriminating benevolence, secured for the youthful aspirant at the Bar a large amount of popular favor, and so increased his professional emoluments, that he felt justified in forming a tender connexion, which exerted a most important influence upon the whole of his subsequent life. In February, 1799, he was married to Miss Eleanor Pawling. But for this, he might have remained a Quaker to the day of his death. The lady of his affectionate choice was an Episcopalian, and the nuptials were solemnized by a Minister of the Church. This, of course, led to his being "read out of meeting," or excommunicated, as we should say. The quaint form of this friendly "Bull," it is unnecessary to copy here from the pages of the Memoir. It concludes with the intimation, usual upon



such occasions, that if the offending party would confess his error, he might be restored to fellowship. Of course, an intelligent and spirited young man would hardly confess regret for having taken "for better for worse," &c., one to whom he had just plighted his heart and hand in holy "troth"—"till death us do part." And therefore, he was content to be an out-cast from a form of religion which had never taken any hold upon his affections; and without apparent reluctance, turned his regards to the purer faith, and the more rational and inspiring worship, in which his chosen companion had been educated.

His marriage furnished a new incentive to zealous engagedness in the duties of his profession. His road to wealth and honors was steadily onward. He frequently received tokens of the confidence of his fellow citizens, by appointments to office, and in the year 1810, was elected a representative in Congress from his native city and State. Amidst all the temptations incident to the profession which he had chosen, he manifested such inflexible integrity and scrupulous faithfulness, never engaging in the advocacy of a corrupt or unjust cause, that he enjoyed the respect and confidence of all, and won the proud appellation of "the HONEST LAWYER."

The following incident, recorded in the Memoir, affords a beautiful illustration of this fact. "On the day of the election," (when he was chosen a representative in Congress,) "he walked to the polls in company with his friend Bradford. As they approached, they saw a gentleman busily engaged in distributing votes among the crowd. This gentleman was a warm personal friend of Mr. Milnor, a brother Free Mason, and one of his clients, and yet opposed to him in political views. They saluted each other kindly, when the following brief colloquy ensued. 'Well, Right Worshipful,' said the vote-distributor, 'here am I working against you as hard as I can. I tell you, and our mutual friend Bradford, I would trust you with all my *business*, my *property*, and even my *wife and children*; but I cannot trust you with my *politics*.' 'I thank you,' replied Mr. Milnor, 'I thank you for your confidence. Do your duty, and let the result be what it may, it shall never break our friendship.' "\*"

With such an enviable reputation, the subject of the Memoir before us, entered upon his duties as a member of our highest legislative council. We shall not infringe upon the province of the Biographer so far as to follow his course in Washing-

ton during the three consecutive sessions of Congress that he passed there. His brief political career occurred during one of the most important and stormy epochs in our national annals. The party, to which Mr. Milnor was adverse, which had sympathized, to a considerable extent, with the principles and movements that controlled the first revolution in France; which had opposed the policy of Washington and that of his immediate successor in the Presidency, had, not many years before, come into power under the lead of Mr. Jefferson, the acute and philosophic expounder of its principles. The federal party, though defeated at the polls, was yet strong in the wealth and influence of its supporters, and also distinguished by the ardent patriotism and commanding talents of many of its champions in both branches of the great Legislature of the nation. In defiance of the most determined and formidable opposition, the reigning party passed non-intercourse and embargo laws, and were about to consummate their course of measures, (so odious to the weaker and defeated party,) by a declaration of war against Great Britain. The present writer, though then a boy, distinctly recollects the excitement which prevailed throughout the length and breadth of the land. It was attended with a bitterness and violence far exceeding any thing evolved by the later dissensions of our political parties. In the midst of this turmoil, the new member from Pennsylvania made his *debut* in Congress. He took a deep interest in the exciting topics of debate, and was often a participator in the controversies of the House. On one occasion he was challenged by the Speaker, Henry Clay; and but for his judicious firmness would have been involved in a personal, perhaps deadly, combat with that distinguished Statesman. In this new station, as at the Bar, he exhibited the same diligence in business, and conscientiousness in the discharge of his appropriate duties. Uniformly courteous, he never indulged in offensive personality; quick in his apprehensions, he readily grasped the merits of every subject; and, like a late distinguished member from Massachusetts, always at his post, he held himself in readiness, whether by speech or vote, to perform his duty as a representative of the people. It is believed that none, even of those who differed from him, ever doubted that he honestly carried out his own convictions; and the most violent of his political opponents would bear testimony to the purity of his patriotism. His tact as a man of business, and his abilities as a speaker, would have insured the high respect of any legislative assembly upon earth.

The natural character of Dr. Milnor, viewed under any as-

pect, in all the relations of life which he had hitherto sustained, or in the stations of trust and honor he had been called to fill, was lovely and attractive. But free, as he was, from dissipation and vice, from debasing avarice, and from vaulting ambition; adorned, as he was, by many things "just and true, lovely and of good report," still his character was essentially worldly. His virtues were those which are often found in human nature, cast in its finer moulds, but there was an absence of those higher virtues which are "fruits of the Spirit." His nature was unrenewed, and because unrenewed, destitute of the highest graces of humanity. As the body of Adam, when first formed out of the dust, was fair in its proportions and beautiful in its aspect, yet no better than a perfect piece of statuary, or of delicate mechanism, before Jehovah breathed into his nostrils the breath of life, and he became a living soul; even so, the character of the most moral and exemplary man of the world, however well-proportioned and lovely in its appearance, is cold and dead. It needs vitality; and can receive it only from the quickening and sanctifying influence of God's Holy Spirit.

Strange as it may appear, it was in the midst of the political debates and strifes of Congress, and when surrounded by all the fascinations of pleasure, of the pomp of fashion, and the pride of life, so constantly presented in the gay circles of Washington, that the attention of Dr. Milnor was first solemnly fixed upon the great concerns of the soul and eternity; and that was the scene chosen by God's Grace, for effecting in him that great moral revolution which led to an entire change of his destiny and influence in subsequent life. Dr. Stone has favored us with a very minute and graphic sketch of the conversion of his friend. And although no one can read it without deep interest in the developments of gracious operation upon a well-balanced mind, nor without a full conviction of the reality and magnitude of the change, yet one could wish that some things in the narrative had been different, and that the author's theological views had not led him to dwell so exclusively upon what is spiritual and subjective, as to neglect entirely all that is formal and objective in our Holy Religion.

The transition from the naked, jejune, formless, creedless spiritualities of Quakerism, to the dogmatic Faith, the fixed Worship, the imposing Ceremonies, the solemn Sacraments, the divinely commissioned Ministry, and the stable government of the Protestant Episcopal Church, was a change too great to have taken place in the mind and habits of an intelligent man in mature life, without serious deliberation, and

patient inquiry, issuing in a thorough conviction that it was not only expedient, but right. That this great change in his religious connexions should have taken place, (however gradually) in the subject of the memoir before us, without a most careful examination of the points of difference between the two communities, and a resulting ability to state irrefragable reasons in vindication of the conclusion to which he came, is not to be credited for a moment; especially when we reflect that his legal training had accustomed him to the rigid scrutiny of evidence, and to the habit of demanding good reasons in support of every principle he adopted. It is not to be doubted that the same conscientious scrupulousness which he manifested in examining the evidences of Christianity, of the doctrine of future punishment, and other elementary parts of the common faith, also governed him in investigating the grounds upon which the doctrines, discipline, and worship of the Church claimed reverent reception and submission. His life shows the conclusion to which he came; and it would be instructive and gratifying to be informed of the nature of the arguments and the process of reasoning by which the result was attained. But this information, which would be so valuable to the Christian community at large, and which Churchmen had a right to expect in any faithful biography, is sought for in vain in the volume under review. Why is this? Was it a fear of giving offence to those under whose auspices the book was to be published, which led to so sad an omission? Or, were there no documents in existence, no credible testimonies accessible, to throw light upon this interesting portion of the life of a public man, who studied no concealment of his principles and who always lived in the view of the world? We are unwilling to believe that the respected author of this Memoir, would, to please any patrons, connive at a *suppressio veri*. Yet, it is difficult to persuade ourselves that a series of documents from which so many particulars have been drawn, illustrative of an inward religious change of opinion and feeling, should furnish no materials to vindicate the process of that change in its formal and outward relations—so much more palpable in their character, and more readily apprehended by the generality of mankind. Dr. Milnor, for many years, kept a Diary or Journal; his correspondence was extensive and unreserved, especially after his mind became deeply interested in the subject of religion. The Memoir is enriched by copious extracts from both these sources, expressive of his views upon various points of Christian experience and practice. Is it to be supposed that he never, either in his

private memoranda, or in letters to his confidential friends, gave some account of his great change of ecclesiastical connexions and habits? Could he have passed through so great a change—one which might otherwise have subjected him to suspicion of levity, or even of mercenary motives—without some statement of reasons which would vindicate his course at the bar of his own conscience and in the estimation of his friends? That such statements were drawn up, and that with deliberation and care, the Memoir itself affords incontrovertible proof. On page 100, we find a reference to the religious reflections, entered in his Diary at the opening of the year 1810. "Immediately after these New Year's reflections, he proceeds, *through several pages of his diary*, to discuss a topic which had evidently been for some time occupying his mind: *the propriety of forms of prayer in the public devotions of Christians.*" From the very meagre analysis given of this "interesting disquisition," we regret that the author of the Memoir deemed it "too long for insertion." We are thankful, however, for this brief reference to a paper setting forth the advantages of Liturgical worship, and vindicating the excellences of the Book of Common Prayer. More patient and extensive research, on the part of the Biographer, might have brought to light other disquisitions upon the divine origin of Episcopacy, and the peculiar doctrines of the Church, which would have shown Dr. Milnor to have been, not only "in one point," but in all, "a sound Episcopalian."\* As a general rule,—whether it be owing to their love of order, and to their reflective habits, or to other causes,—converts to the Church from the Society of Friends prove sound and consistent Churchmen. None who thoroughly knew the late rector of St. George's, New York, will admit that he was an exception to the rule. No man should write a Memoir under circumstances which forbid a full exhibition of the character and principles of its subject. If documents exist which are essential to such an exhibition, no pains should be spared on the part of the Biographer to make his readers acquainted with their contents. Their length is no satisfactory excuse for their suppression. If the size of the volume renders it inconvenient to make more than a slight allusion to them in the text, the value of the work would be enhanced by publishing them *in extenso*, in the smaller type of an appendix.

Dr. Milnor could never, at any period of his life, bring himself to view with favor the peculiar dogmas of Calvinism.

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\* Pp. 100, 101.

This fact seems to have been a cause of annoyance and discomfort to his biographer. Thus we are told of his arguments *against Calvinism* in interviews with his Presbyterian friend, Bradford; of his abandonment of his temporary attendance upon the Presbyterian Church in Washington square, on account of the frequent exhibition of that system by Dr. Wilson; of his "*fighting with the dogmas of Calvinism*;" of "a concealed effort to justify to himself his *cherished dislike of Calvinism*;" his "strenuous warfare against evangelical truth, and *Calvinism* in particular." Again, after inserting a letter to Mrs. Milnor, in which her husband dwells upon the great truths of the Gospel, urging her to give her heart to God, and to unite with him in approaching the altar as a devout communicant of the Church, we are told, "In its introduction, the theology of this letter is still stoutly *anti-Calvinistic*. Indeed, the writer never became an *extreme Calvinist* in his creed, though he did cease to wage his strenuous warfare against the system of Calvin; and the style of his subsequent preaching was so *highly evangelical*, that many considered him, though no controvertist, yet a *moderate Calvinist* in his views."\*

Now, why these frequent references to the anti-Calvinistic views of Dr. Milnor, sometimes in apologetic strains, as if they would detract from his claims to Evangelicalism; at others, as if to intimate that they were a hindrance to his clear perception of the Gospel scheme of salvation, and to his advancement in experimental godliness; and all of them calculated to leave the impression upon the reader's mind, that it was a thing not to be commended in his character or theology: for if the system of Calvin be not the *whole* truth, yet *moderate Calvinism* may rightly be considered as the perfection of truth! Why, we again ask, are these flings, or apologies, whichever they are? Are they to be ascribed to the doctrinal views and affinities of the author, or must they be considered in the light of incense thrown out to please the Publishers of the volume, a majority of whom are disciples of the Genevan School!

It is true the affectionate and peaceful Milnor had no taste for polemical controversy. He did not plume himself upon running tilts against errorists of any class; nor would he withhold his confidence or his love from any pious Clergyman, who faithfully preached Christ, because he put a Calvinistic or Arminian interpretation upon the Articles. Still, it is not

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\* P. 120.

to be denied that "he never became a Calvinist," extreme or moderate; and it is equally undeniable, that this circumstance had no unfavorable influence either upon his Christian experience, or his ministerial usefulness. The author of the Memoir admits, that the abandonment of Presbyterian services for those of the Church, "may have been favorable to *his religious hopes*, inasmuch as his evidently intense dislike of Calvinistic doctrines was no longer irritated and kept open, like a frequently fretted sore."\* His friends know that his anti-Calvinism was no drawback to his hope and joy as a mature Christian: and all who ever attended his ministrations can bear witness that it formed no obstacle to his preaching, in all its fullness and preciousness, the blessed Gospel of the grace of God.

Another blemish or defect in Dr. Stone's account of the earlier Christian life of the subject of his Memoir, cannot be passed over in silence, without infidelity to our trust as Christian Reviewers. We refer to the entire absence of all information as to the time when Dr. Milnor "was made a member of Christ" in Holy *Baptism*, as to the fact of his ever having been *confirmed*, or whether he ever enjoyed the benefits of Holy Communion as a Layman. These are items of intelligence which would be expected as matters of deep interest in the life of one Churchman written by another; how marvellous that they should have been omitted in the life of a Minister of the Church, written by a brother Clergyman!

The author has informed us that Dr. Milnor was "elected a Vestryman of the parish to which he belonged," in 1810; that he was one of the Lay Delegates from the Diocese of Pennsylvania to the General Convention of our Church, in 1811; that in 1813, he was admitted as a candidate for Orders, and was ordained Deacon, by Bishop White, in St. James' Church, on Sunday morning, August 14th, 1814. During the greater part of those four years, his mind was deeply exercised upon the momentous concern of his personal salvation; the extracts from his diary and letters, furnish us with an ample record of his reflections and feelings in reference to the "one thing needful;" which had evidently become, not only the leading, absorbing theme of his contemplation, but the grand, paramount object of his zealous and diligent pursuit. We are favored with a minute, interesting, and instructive narrative of the progress of his conversion, so far as it was an inward work, seen only by the eye of God, and effected

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\* P. 99.



by the new-creating energy of His grace. But no mention is made of the Church, its ministrations and ordinances, as having any instrumental agency in the change, or as giving visible manifestation or tangible existence to it, by her divinely appointed signs and seals. So far as the reader is dependent upon information furnished by the biographer, he has no means of ascertaining *when* this distinguished convert took his stand as a member of the Church, by making the vows of the covenant in Holy Baptism, or renewing them in the rite of Confirmation, or at the Table of the Lord, or whether he *ever* publicly "confessed the faith of Christ crucified," by the reception of either or all of these positive rites. Indeed, it might be inferred, in the absence of any assurance to the contrary, that, up to the very time of his ordination, he continued, substantially, a Quaker, with the exception of attending an Episcopal place of worship.

Why has Dr. Stone omitted all mention of such important facts in the life of his Christian brother, all allusion to those fixed way-marks in our pilgrimage to heaven! He believes in the propriety and importance of the sacraments, for he frequently administers them. Did he omit speaking of them in connexion with the early Christian experience of the subject of his Memoir, from a fear that he might be suspected of attaching too much value to them? Or, was it from an apprehension that some of his readers would not pronounce the same compliment upon this part of his work, which he pronounced, *con amore*, upon the teaching of Mr. (now Bishop) Kemper! "Here certainly, was nothing of baptismal regeneration, nor of the notion of justification by the sacraments."\*

We have, of course, no doubt that Dr. Milnor was baptized, confirmed, and admitted to lay communion, long before he was ordained, or even received as a candidate for Orders. Nor do we make any question that, under the pastoral care of such men as good Bishop White, and the youthful but zealous Kemper, he was duly instructed in the nature and design of those ordinances, and carefully prepared for the intelligent and devout reception of them. Certain extracts from his diary and correspondence afford gratifying evidence that he looked upon the positive institutions of our religion, not as matters of mere form and ceremony, but as valuable means of grace: that he attached a high value to the Church of God, and reverently esteemed her services and sacraments as divinely appointed channels of grace and instruments of salvation.

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\* P. 196.



It is difficult to fix the date of the commencement of spiritual feelings, desires, and efforts in the case of Dr. Milnor. The work of conversion in his case, as in most others, was like "the shining light which shineth more and more unto the perfect day." But the whole progress of the work of grace in his soul had some connexion with sacramental privileges and obligations. In a letter to his wife, dated Washington, November 10, 1812, he says, "ever since I left home" I "have been much engaged in the duty of self-examination, the only means of discovering the truth of that awful confession, which we so often make with the lips without realizing in our hearts, that 'we have left undone those things which we ought to have done; and we have done those things which we ought not to have done; and there is no health in us.' I have recurred to my *baptismal vows*,\* and find much more care necessary, on my part, in their future, as there has been much neglect in their past observance; and I have had deeper impressions than heretofore of the necessity of acquiring that temper of mind, and of pursuing that course of conduct, which will prepare us for conforming to all the duties incumbent on us as members of the Christian Church, especially for a *participation in the sacrament of the Lord's Supper*; a duty so strongly enjoined, that whenever my mind has been drawn to the subject, I have felt much self-condemnation for having so long neglected to make suitable preparation for becoming a communicant. This, with God's help, I am now resolved to do. The reception of this ordinance, I am persuaded, is 'our bounden duty, as Christians.'† In another letter, dated the 20th of the same month, he writes: "Next to reading the sacred Scriptures under the influence of the grace of God's Holy Spirit—the only true guide to a right understanding of those divine doctrines and precepts, 'which are able to make us wise unto salvation'—our aids in pressing toward the mark for the prize of our high calling of God in Christ Jesus, are the preaching of the word, public and private prayer, (alas, how little do we know of the latter!) and the *ordinances of the Church*; especially the *Holy Eucharist*, or sacrament of the Lord's Supper, instituted by our Saviour himself, which has been the consolation of the pious in all ages since its establishment, and unto which our Church

\* "Having been educated a Quaker, he was not baptized in infancy, but received adult baptism after his connexion with the Episcopal Church."—Dr. Stone's note.

† Pp. 113, 114.

constantly entreats us, 'for the Lord Jesus Christ's sake, that we will not refuse to come, being so lovingly called and bidden thereto by God himself.' As a preparation for this interesting and solemn rite, let us attend to those previous duties which our Church in the communion service directs."\* Early in December, in the same year, "he wrote to Bishop White a statement of his views touching the Lord's Supper, and proposed to become a communicant so soon as propriety and the good Bishop's consent would permit."† He was anxious to enjoy this privilege because he had faith "in the unceasing tender of the aids of the Holy Spirit, through the medium of the Gospel and *other appointed channels* of grace." In a few days he received an affectionate invitation from the Bishop to partake of the Communion on the ensuing Christmas. "He determined to accept the invitation; and so anxious was he that his wife should accompany him, that his letters at this period *are full of the one labor* of persuading her to the duty."‡ His purpose, however, was not fulfilled at the appointed time, as he was necessarily detained in Washington till it had passed. Still his desire and hope of enjoying this great privilege, continued, without abatement, or rather, increased with his advancement in the knowledge and power of religion. That earnest, unquenchable longing for the salvation of his wife—that 'travailing in birth for her, till Christ should be formed in her,'—which constituted one of the brightest evidences of his own conversion,—led him again, in February, 1813, to press the claims of duty upon her attention in these earnest words: "Be persuaded, my Ellen, to read the Scriptures, especially the New Testament; and try to lay hold, by faith, of the gracious promises which there abound. Doubt not the love of the adorable Saviour. By his spirit, He will fan the fading embers of piety in your heart into a flame of glowing devotion; and you will find a pleasure, and take an interest in the exercises of public and private worship, such as you never before experienced. I am awfully convinced, that if we are not finally saved, it will be our own fault; for God has put all the means within our reach. Let us cordially, and with full purpose of heart, make use of them. Neither let us be ashamed of assuming the cross of Christ. I mean not by putting on any affectation of extraordinary sanctity—that was the vice of the Pharisees, which Christ so severely reprehended,—no, let our faith and piety be evinced by the holiness of our lives; by attending regularly on public worship; by *joining in the ordinances of the Church,*" &c., &c.‡

\* P. 119.

† P. 124.

‡ Pp. 167, 168.

About the same time he wrote to his friend the Rev. Jackson Kemper, opening his mind to him, "confidentially as a friend, and most seriously and respectfully as an *ambassador of God*, and one of those appointed to minister among us in holy things." In that letter, not boastingly, but with humility, and with thankfulness to God's grace, he speaks of the clearer light, the deeper views, the higher joys, with which he had recently been favored; asks his pastor's "counsel and assistance in his future course," desires him to name "works for a practical religious library;" expresses joy at the prospect "of a speedy return to his family, and the privileges of the Church;" and, "aware of the awful responsibility of such a measure," proposes to present himself for *confirmation* and the *Lord's Supper* at the first convenient opportunity after his return home.\*

These quotations, which might be increased, will serve to show that there was nothing in the conversion or subsequent experiences of Dr. Milnor, which led him to a light estimation of the importance of the Christian Church, of its Ministry, or its ordinances. He valued the privilege of membership in that Church far more than the highest associations of the world; and reverently regarded the divinely appointed means of grace, as infinitely more important than any means of religious improvement of man's devising. Till admitted to them, his straitened and burdened spirit panted for the high joys of full communion.

Immediately after his ordination as Deacon, in 1814, the converted Congressman was appointed one of the Assistant Ministers of the then "United Churches," in Philadelphia, Bishop White being Rector of the parish, and the Rev. Dr. Abercrombie, and the Rev. Jackson Kemper, being Assistant Ministers. His native city, where he had grown up to manhood, and where he had been so well known for many years in legal, political, and fashionable life, was a trying field for the commencement of his labors as an ambassador of Christ. But with the advantages of mature experience, much knowledge of the world, a well furnished mind, and long practice as a public speaker, he sustained himself well; and soon won a reputation in the Pulpit, different in kind, but equal in degree, to that which he had previously enjoyed at the Bar, and in the halls of Legislation. His brief ministry in Philadelphia, was marked with the same fearless exhibition of the great doctrines of the Gospel, the same earnest enforcement of the

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\* Pp. 169, 170, 171.

duties of practical godliness, the same burning love for souls and laborious effort for their salvation, by which it was ever characterized in after-life and in other spheres. It was attended with an important influence in elevating the standard of piety in the parish with which he was specially connected, and in strengthening the cause of truth and godliness in the community at large.

But Providence designed this man—so strangely and remarkably raised up and qualified, at an important crisis of the Church's history—for an independent cure, and a more extensive field. Accordingly, in the summer of 1816, in less than one year after his admission to the Order of Presbyters, and within two years after his ordination as Deacon, he was transferred to the city of New York; and on the 30th of September, in the same year, he was instituted as Rector of St. George's Church, (vacated by the recent resignation of the Rev. John Kewley, M. D.,) by his old friend and schoolmate, Bishop Hobart.

From this time, during the thirty years which elapsed before his decease, the Christian and Ministerial life of Dr. Milnor was "a spectacle to the world;" and surely, in its leading features, and in its noble results, it was a lovely and interesting one. We doubt not that angels, as well as good men, might contemplate it with admiration and delight. Although, owing to peculiar influences and circumstances of the times, seldom called to any of those posts of honor or trust in the gift of the Diocese, to which his age, talents, character and station might have seemed to entitle him; yet, as an humble but venerated Presbyter, he faithfully applied himself to the appropriate duties of his Diocesan relationships. Uniformly respecting Episcopal authority, cheerfully rendering canonical obedience, and earnestly desiring the harmony and prosperity of the body to which he belonged,—but ever ready to vindicate the rights of conscience, and enjoy the freedom which the Church allows, he silently and unofficially exerted an influence which was widely and permanently felt in the affairs of the Diocese.

Yet Dr. Milnor was by no means exempt from either the burdens or the honors of office. The amiability of his disposition, the suavity of his manners, the liberality of his spirit, the activity of his benevolence, and the purity and elevation of his character as a Man, a Christian, and a Minister, raised him to a commanding height in the estimation of his fellow-citizens, of every name and every grade; and there probably never has been another individual in New York so overloaded

with honors and offices as he was. There were few benevolent institutions, of a general nature, with which he had not some connexion. And when we behold him as President of the American Tract Society, of the New York Sunday School Union, of the Deaf and Dumb Institution; as director and Foreign Secretary of the American Bible Society, as director of the Juvenile Refuge, of the New York Colonization Society, and we know not how many other societies of a mixed character, and then as Director of the Board of Missions, and Secretary and General Agent of its Foreign Department; as a Trustee of the General Theological Seminary; of the Protestant Episcopal Tract Society, of the General Sunday School Union, and we know not how many other Societies within the Church, we may be well astonished at the amount of favor he received, and the extent of confidence reposed in him. Reproach has been cast upon him for his activity in some of the general societies above named, especially the American Bible and Tract Societies. Whatever may be the differences of opinion as to the comprehensive principle upon which those societies are formed,—a point which has caused ample discussion both at home and abroad,—and which it is not our present purpose to moot; yet none can deny that the former of the two Societies has done a great and good work in the distribution of God's uncorrupted word in different languages, and in different lands; and all must admit, that by the agency of the other, much valuable religious instruction has been disseminated in dark and destitute regions of our country unoccupied by, and inaccessible to, the better influences of the Church. These powerful institutions are deeply indebted for their popularity and success to the untiring personal labors of Dr. Milnor, and to the wide-spread sanction of his character and name. Whether he acted wisely, as a Churchman, in throwing his weight into their scale, is a question about which different opinions may be honestly entertained. He was fully persuaded that he might do so without any sacrifice of principle or duty arising out of his ecclesiastical relations. It was a point in which his liberty was not restricted by any canon of the Church; like many others, Bishops, Clergy, and Laity in our own Church and the Mother Church of England, he used his freedom, by acting according to the dictates of his judgment and conscience; and thus, those energies which were not demanded for action within the Church to their full extent, found play upon a wider field, and were zealously employed for the benefit of man, and, as we may hope also, for the glory of God.

Had not the late rector of St. George's been accustomed from early life to govern himself by system and rules, to find "a place for every thing and every thing in its place," he would have broken down under the multiplicity of his cares, or have permitted his parish to be neglected, on account of his other public engagements. But few parishes have been blessed with such an amount of faithful pastoral care. During the whole course of his residence in New York, (with the exception of a few intervals of absence on public agencies,) he was unwearied in the care of his flock. In the duties of the sanctuary on Lord's days and the principal festivals of the Church, in the stated services of the chapel or Lecture room, on two evenings of the week, he was obedient to the Apostolic charge—"preach the word; be instant in season, out of season: reprove, rebuke, exhort, with all long-suffering and doctrine." He was ever ready to "visit the fatherless and widows, in their affliction," to minister the consolations of religion to the sick and the dying, to speak a word of reproof to the wandering, of instruction to the ignorant; to urge the advanced believer to higher progress, and point the penitent inquirer to "the way, the truth, and the life." How many received at his hands the sign of the cross, and the seal of the covenant in Holy Baptism! To how many did he break the bread of life, in the sacrament of the body and blood of Jesus! The hoary headed meekly received at his lips the words of wisdom; and infants looked with joy upon his face, sparkling with benevolence, when, in the Sunday School or the catechetical class, he so closely resembled that Good Shepherd who "gathers the lambs in his arms and carries them in his bosom."

Thus did this faithful pastor "serve God, in watching, fasting, prayers, and labors, night and day." In this holy round of duties he daily walked, not only without weariness, but with joy, (and that, too, for the most part without an assistant,) during the long period of his rectorship, until "he was not, for God took him."

One hundred and sixty-one pages of the Memoir are filled with a narrative of a "Mission to England," undertaken by Dr. Milnor in the year 1830, at the request of the American Bible Society, but in which he also acted, by appointment, as the delegate of the Board of Missions and other institutions of the Church. It was an occupation admirably adapted to his taste, and in which he found high enjoyment, from the opportunities it afforded for free and affectionate intercourse with many of the great and good in our mother Church, and in our mother land. We would gladly follow him through the

different courses of this spiritual feast, and quote many of the interesting incidents and valuable remarks recorded in his journal of foreign travels. But this would be to exchange places with the Biographer, and perhaps to weary the patience of our readers, if not to infringe upon the privileges of "copy right." We must not forget that, according to established custom, the object of a Review is, either to write an Essay upon some topic, whether kindred or foreign to the subject ; or to show up the faults of a book ; but by no means to compliment all its good qualities ; far less, to furnish a large modicum of its contents. Those who wish to become acquainted with the merits of a work, will buy it and read it for themselves. Besides, however much our readers would be gratified by the many excellent things which we might extract from the letters, diary, and journal of our deceased brother, (and we assure them they contain many precious gems of trustful faith and lovely piety,) yet we must devote the little space which remains for the present article, to the correction of what we believe to be some errors of fact ; and to the setting in a different light, certain matters of opinion and practice ; a task deemed necessary to a full and correct understanding of the principles and course of the lamented subject of the Memoir under review.

These supposed errors of fact affect the character of individuals. In speaking of the immediate predecessor of Dr. Milnor, in the rectorship of St. George's, Dr. Stone says : "It has since become known, that at this time"—(when at the request of the vestry, he was urging Dr. M. to become his successor)—"Dr. Kewley was a Romanist in heart, perhaps by commission ; and that his return to his native country was for the purpose of appearing in his appropriate character, as a priest in the Church of Rome."\* The authority for this statement is not given. It may be none other than that of the Rev. Mr. Mayer, who informed Dr. Milnor, when in Birmingham, that he had seen Dr. Kewley in Italy, where he passed by the name of 'Father Kewley,' although Mr. M. knew his true name to be Lawson, and had no doubt that Dr. Kewley was a Jesuit during the whole time of his residence in America."† Now all that is positively *known* of the mysterious history of Dr. Kewley is, that he was educated at St. Omer's, and was, in early life, a Jesuit ; that during his residence in the West Indies, as a Physician, he renounced the errors and communion of the Church of Rome, and after

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\* Pp. 212, 213.

† P. 316.



coming to the United States, officiated for some time as a Methodist preacher; that he renounced Methodism, and having been admitted to Orders, by Bishop Clagget, he officiated as an Episcopal Clergyman, in Allegany county, Maryland, as early as 1804, and from that period till 1816, continued in the active exercise of his ministry in the Church, at Chestertown, Maryland, Middletown, Connecticut, and in the parish of St. George's, New York. After his resignation of St. George's, and his departure for Europe, it was currently reported and believed that he had been reconciled to the Church of Rome, and purposed to spend the remainder of his days in one of the retired monastic establishments of that corrupt communion. But, on the Sunday after his embarkation, at his own written request, prayers were offered, for his safe voyage, in one or more of the Episcopal Churches. That he was originally a Romanist, and returned to his former ecclesiastical connexions about the time of his leaving New York, is undoubtedly true. Some who were most intimate with him, observed and spoke of an unfixedness of mind in him, amounting almost to insanity, for weeks and months before his defection. To this it should be charitably ascribed, rather than to moral baseness and deliberate hypocrisy. It will be difficult to persuade those who were witnesses of Dr. Kewley's exemplary life, and apparently fervent devotion; who knew him for many years, as an intelligent defender of the principles of the Church, and a most impressive reader of her Liturgy; who had been accustomed to reverence him as a faithful expounder of the doctrines of the Reformation, and, *par excellence*, an "evangelical preacher;" that he was a "commissioned priest of the Church of Rome, and a Jesuit, in disguise, during the whole time of his residence in America."

Another error is found in a letter of Dr. Milnor to Bishop McIlvaine, dated February 8, 1840. Writing upon the Romanizing movement at Oxford, he says, "Dr. Wolff has avowed himself an adherent of most of the Oxford peculiarities. The Wilberforces are said to be co-workers with the school, and even our friend Melvill is suspected."\* These are not the only good men, on either side of the Atlantic, who fell under the same unkind suspicion. We are willing to appropriate to the Wilberforces and Melvill the full benefit of Dr. Stone's parenthetical clause, ("since that time some of the suspected ones have cleared themselves,") and we will endeavor to give a *quietus* to the suspicion, so far as it may have

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\* P. 546.

affected the reputation of the distinguished and excellent Missionary, ("whose praise is in all the Churches,") upon the best possible authority,—that of Dr. Wolff himself. The slanderous rumor which had reached New York, had been, in some way, borne back by the western breezes, over the Atlantic, to his retired parish in the interior of England. He immediately wrote one of his characteristic letters, to a friend and correspondent in this country, expressing his sorrow and indignation at the charge of Tractarianism, and begging his friend to publish "a denial of it from one end of America to the other;" adding with great *naïveté*, "I learned the doctrines of Apostolical Succession and Baptismal Regeneration, not from Dr. Pusey or Mr. Newman, but from the Bishops and Churches of the East." We owe an apology to our excellent friend for having so long neglected a compliance with his request. But we never met with this imputation upon his theology, in print, until we saw it in the volume before us. While suspicions and opinions, like those in question, existed only in private journals or letters, they could do little harm; but now that Dr. Stone has deemed it best to publish them to the world, it is but right that they should be followed by correction.

As to the matters of opinion and practice referred to, which we deemed it important to notice, as necessary to a full and correct understanding of what our author calls "Dr. Milnor's position in the Church," our space absolutely forbids any thing more than a very slight allusion to them. The author has freely expressed his opinions, and what he thought to be the opinions of Dr. Milnor, about Prayer-meetings, Voluntary Societies, the Constantinople Mission, High and Low Church, Baptismal Regeneration, Oxford Tracts, Bishop Hobart's policy, controversies which have taken place in the Diocese of New York, and in the Church at large, &c. &c.

Whether it be a part of the legitimate and appropriate work of "the American Tract Society," an association composed of many denominations and shades of religious opinion, sustained by the charitable contributions of the public, and professing to abstain from all sectarian matter, to employ its press and its funds in the publication of a large octavo volume in which so many inflammatory topics are discussed or alluded to, we stop not to inquire. But we have a right to inquire whether a minister of the Church, writing the life of a brother Clergyman under such peculiar auspices, was not bound, in courtesy, if not in conscience, to abstain from all needless reference to matters which would irritate the members of his own com-

munion,—and also to avoid any such exhibition of the Church's strifes and frailties as would be likely to depreciate her character in the judgment of Christians of other names. If this be so, how sadly has the author of this Memoir failed in his obligation!

We do not object to his saying any thing which was necessary to the full display of the character and principles of the subject of his Memoir: this he might have done without controverting the views or offending the feelings of others. We do not object to a statement of his own opinions and claiming identity between them and those of the venerable man whose life he was writing, although it might be easy to show that, upon some points, there was no strong sympathy between them; but we do object, and object earnestly, against any pretense that the peculiar set of private opinions expressed in this volume, on the points above enumerated, are to be considered as necessary articles in the creed of Evangelical Churchmen. We also protest against the inference,—which we fear many will draw from this volume,—that *Churchmanship* and *Evangelicalism* are antagonistic: that whatever is Evangelical is not Church-like, and that whatever is essential to the Church-system, has no close affinity with Evangelical truth. Although the late Dr. Milnor was not a "High Churchman," such an inference would be in direct opposition to what was his sober and deliberate judgment. He believed that evangelical truth was held, and the evangelical spirit possessed, by good men, widely differing in grades of Churchmanship. He thought also that the distinctive principles of the Church might not only be firmly maintained, but also judiciously *preached*, without being inconsistent with Gospel doctrine, or injurious to vital piety. Writing to the Bishop of Calcutta, in July, 1842, long after the agitations of the Tract controversy commenced, he says: "In regard to the general state of the Church in our country, I thank God that I am enabled to say it is in its external circumstances prosperous; and in doctrinal views and evangelical feeling, improving. With our rapidly growing population, its extension keeps tolerably equal pace; and the divisions in some Protestant denominations have tended to add to our numbers. To a much greater extent than formerly, the great doctrines of the Reformation are preached to our congregations; and though in some places, what are called the *distinctive principles* of the Church, are, in my view, suffered to occupy too much attention, yet, for the most part, I believe the latter are allowed *only their just place* in the communications of the pulpit. A

few of our ministers are disposed to keep up a spirit of controversy, and to decry what they call low-Churchmanship; but on the whole, there is a preference of the things which make for peace. None are disposed unduly to compromise our peculiarities by inadmissible mixtures with others in the services of the sanctuary; and our Church commends herself to the regards of those who are without, by maintaining toward them 'the unity of the spirit in the bond of peace.' "\*

The terms High and Low Church—of such ominous import and weighty significance—had their origin in the Convocation, held in the reign of good Queen Anne, more than one hundred and forty years ago. The majority of the Lower House was High, and the Upper House, composed of the Bishops, (*mirabile dictu*!) was Low Church. And what was the ground of the distinction? According to Bishop Burnet, the Lower House passed a resolution, or act, declaring "that Episcopacy was of Divine and Apostolical right;" they desired the concurrence of the Upper House in this. But the Bishops declined: alledging that it "was a plain attempt to make a Canon or Constitution, without obtaining a Royal license." The terrors of *premunire* had their influence in that day no less than in this. But at length the Bishops, not wishing to be accused of secretly favoring Presbyterianism, sent for answer, that they acquiesced in the declaration, that was already made on that head, in the Preface to the Book of Ordinations."†

The party divisions and dissensions, which were contemporaneous in their origin with the terms High and Low Church, have continued with greater or less virulence from that day to the present. Yet at no time have these been proper terms of distinction between those who held what are called evangelical views and those who did not. Who can say that Beveridge was less evangelical than Tillotson—that Hobart was less evangelical than White? or, to come down to our own days, that Mant was less evangelical than Whately, or Wilberforce than Hampden? In the Church in this country, emphatically, these names of old parties in the Church of England, could never be applicable to any existing state of things; for the nice questions arising out of the union of Church and State, in which they originated, have no existence here. We all believe that the Church has spiritual jurisdiction, independent of any earthly power. Few among us doubt that Episcopacy

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\* Pp. 559, 560.

† Burnet's history of his own times, Vol. III, pp. 483, 484.

is *jure divino*, and all will give their assent to the language of the Preface to the Ordinal. Differences of opinion have indeed existed, upon some principles of belief, as well as rules of discipline. And we are willing to admit, with Bishop Hopkins, that even parties may exist within the Church, without injury to her interests. But *party spirit* is the bane of the Church, poisoning her vitals; and should be frowned upon by every friend of piety among us, whatever may be the cast of his opinions.

But a few years since, and that spirit was nearly dead. At the General Convention—of blessed memory!—in 1835, when uniformity in the use of the whole service was secured, and the Church, baptized with a new measure of her Master's Spirit, recognized her duty and assumed her rank as a Missionary Church,—all hands seemed joined together, all hearts melted into one! In the midst of that scene the soul of Milnor rejoiced, in unison with the souls of all true men in our communion, whether High or Low.

No "party" was left in being: or, if there was a remnant of the old "high and dry," it was a mere skeleton, without muscle or nerve enough to be capable of being galvanized into life.

But alas! new parties have been thrown up in the boiling cauldron of these troublous times, of other visage, and different temper than those to which the Church had been accustomed in earlier periods of her history. They are emphatically *modern*; creatures of the fearful day we live in. The one, is of reverent, rather than of reverend aspect; professing to be guided by the lore of dark antiquity, yet composed, for the most part, of unfledged youths, who show their love for ancient Fathers by laughing at the wisdom of their own; and exhibit their regard for Holy Church by questioning the mission, and undervaluing the discipline of that branch of it to which they belong; a class of theological *petit-maitres*, familiar with costumes and attitudes; more skilled in ecclesiology than in divinity, attaching more importance to a genuflection than to a prayer or a gospel sermon, and spending more thoughts upon the position of a Font, or a credence table, or upon the mode of administering a sacrament, than upon the spiritual import and value of the sacraments themselves. This party may be under the guidance of some wiser and older heads; it may have incorporated in it some more solid and grave materials than the above hasty sketch would indicate; yet the sketch, extravagant though it may be, is sufficiently specific, not to fail of its application.

In company with this Romeward sprout, there has sprung into being another scion on the opposite side of the tree, and inclining to a contrary direction. A *clique* of pseudo-evangelicals has presented itself, but has no valid title to the parentage it claims. The old sires never gave birth to such mis-formed, degenerate sons. They are startled at sounds and practices, which were familiar to our fathers as household words and usages. They know of no evangelicalism but what consists in negations—denials of Baptismal grace, the real presence, and the Apostolical succession. They recognize no Body of Christ but that which is invisible, intangible, unreal; no Catholicism but that which comprehends all sects bearing the name of Christian; and admit of no piety but that which exists independently of all aids from Christ through the interposition of any Priesthood or Sacraments.

While one party expects to benefit the Church by caricaturing her principles and forms, the other looks for the same result by a disguise or suppression of them. To both, the Church may say:

*Non tali auxilio, nec defensoribus istis  
Tempus eget.*

The times need sound heads and warm hearts; men firm in purpose, and vigorous in action; who with lively faith, and cheerful hope, and quenchless love,—unmoved by flattery, and unawed by fear,—will go forth in the power of the Holy Ghost to labor for the salvation of souls, for the edification of the Church, and for the glory of God. The existing evils are to be cured, and the ark of the Lord borne forward, only by His blessing upon the prayers and labors of sound evangelical Churchmen. The Hookers, the Beveridges, the Halls, the Hornes of the Mother Church of England,—and the Whites, the Hobarts, the Griswolds, the Ravenscrofts, the Moores, of our own, must live again in the principles, the prayers, the holy lives, the untiring diligence of their successors in office, and their descendants in the Ministry of every grade. We must have men, who, contented with “the doctrine of Christ, as this Church hath received the same,” will preach the pure Gospel in its fulness, simplicity, and power—as it is exhibited in our Creeds, Articles, Liturgy, and Homilies. Men who will carefully sustain the Church’s Ministry, institutions, and discipline, as divinely appointed means for the preservation of truth and the advancement of holiness upon earth. Men who will reverence the sacraments they administer, not as substitutes for vital piety, but as means of producing and sus-

taining it in the soul. Men, who, while they consider the religion of the heart to be a priceless gem, believe its value to be increased by the preciousness of the materials in which it is set, and the strength of the casket in which it is preserved. Such are the men (and thank God, they are neither few in number nor feeble in power at the present time) who will enjoy the confidence and meet the wishes of the great majority of all orders in our Communion. Let them be multiplied; let our Theological Seminaries yearly increase their number; then, by God's blessing, all is sure. The body of our Church will be unaffected by the clamors of factions within, and the assaults of enemies from without. ~ Let our sincere prayer be: **THE LORD GOD BE WITH US, AS HE WAS WITH OUR FATHERS;** and then, like Luther in his times of trouble, we may "sing the forty-sixth Psalm." "**GOD IS IN THE MIDST OF**" OUR ZION; "**THEREFORE SHE SHALL NOT BE MOVED: THE LORD OF HOSTS IS WITH US; THE GOD OF JACOB IS OUR REFUGE.**"



## CLERICAL CHANGES.

WE have often been told that when a young lady takes up a newspaper, the first thing that she fixes her eye upon is the list of Marriages and Deaths. No matter how momentous be the other intelligence which is presented; no matter if wars have broken out between rival kingdoms; no matter if monarchs have been dethroned; no matter if a sudden pestilence have swept away thousands of the human family; no matter if some mighty earthquake have swallowed at once some of the proudest cities of the earth, the curious maiden passes over the eventful narrative of it all, and satiates her tender gaze with nothing but the variegated record of those who have just formed the nuptial tie, and of those who have just paid the debt of nature.

To the imputation of a somewhat similar curiosity about another subject, we fear that we all of late years, clergy and laity, have become obnoxious. Now-a-days, as soon as the religious periodical is taken from the post office, what portion of it first draws the attention of presbyter, deacon, and layman? It is no libel to say it is that part of the column which rejoices in the caption of "Clerical Changes." To this, with inquisitive eyes, we instinctively turn, however rich and copious be the rest of the news that awaits us, just as in some parts of our country it used to be the custom to taste of some spicy beverage before dinner, by way of sharpening the appetite for the abundant repast to come.

In devoting a few pages of our review to an examination of some of the more prominent causes of the frequency of clerical changes, and in pointing out what seems to us at least a partial remedy for the growing evil, we trust that we shall not be wearying the patience of our readers, or entirely wasting our paper. The subject, too, may be somewhat of a relief to the mind, from some of the graver and more solid articles of our present number.

Among the causes, why our clergy are so frequently changing their parochial residence, the foremost, without doubt, is *the inadequacy of their support*.

In our larger cities handsome salaries are generally offered and are punctually paid. If the clergymen who are so fortunate as to obtain such cures are not able to lay up any thing against a future day, they are at least relieved from present

pecuniary embarrassment. They have enough to clothe themselves and families comfortably with ; to keep their houses respectably furnished ; and they have sufficient with which to go to market. It is their own fault if they have not always some superfluous funds in their pockets. We know, indeed, that the expense of living in our larger cities is great, and is double what it was a few years since ; but still the annual stipend of our city clergy is much higher now than it formerly was, and their perquisites are numerous and valuable. But how is it in the interior towns and villages ? The average salary of the country clergy of Connecticut is 500 dollars. Out of this small sum, the minister (for in the whole Diocese there are not more than half a dozen Churches that have Parsonages attached to them) has to hire a house, keep a horse, support himself, wife, and children, and engage, at least for awhile by way of experiment, a domestic. Now we see that while the cost of all the necessities of life is double and often treble what it was some twenty or thirty years since, the clergyman's means of support are but a very little, if at all, greater than they were at this former period ; for as at that time he had generally charge of two or three different cures, his aggregate income from them all, was quite as much as that which he now receives from a single parish. The result of the present state of things is this : Almost every country clergyman who has not private means of his own to draw upon, is in debt. Strive as he will to economize in every reasonable shape, when the close of the year comes round, he finds he is in debt to the merchant, to the butcher, to the shoemaker, and, if he should dare think of wearing any thing but a threadbare and patched-up coat, to the tailor. Now and then some generous parishioner may step in and partially relieve him by some timely donation, but still there is a weight of pecuniary care pressing down upon him, which robs him of his peace, unfits his mind for study and the composition of sermons, and which even mars the holy enjoyments of the Lord's day itself, by forcing on his attention, while praying and preaching in God's house, anxious forethought for the morrow. We venture to say, without fear of contradiction, that this is the situation of more than two-thirds of the country clergy in these United States. What wonder is it, then, that if an opportunity is offered for relieving themselves from such a painful condition, they eagerly grasp at it. What wonder is it that they feel that if they preach the Gospel they have a right, human and divine, to live by the Gospel, and not to starve by it. What wonder is it that as soon as an invitation is extended

to them to a more eligible parish, they accept it without hesitation, nor even wait to take a ceremonious leave of a people who, while themselves are in the possession of every comfort in the world, are guilty of the unkindness, after having "caught" a clergyman, of compelling him and his poor wife and children to try the experiment of ekeing out existence upon "thin air."

Another very common reason for the frequency of clerical changes, is the cry for "popular preachers."

If it were asked of many of our lay brethren, what they mean by the expression, Popular Preacher, we doubt not that they would be puzzled for an answer; though the majority of them would probably tell us that "a popular preacher is one who can draw a crowd, and who can make pews sell well." But tried by this standard very few of the clergy would be found to deserve the name. Out of the whole fifteen hundred of Episcopal ministers in these United States, there are, perhaps, not more than twenty or thirty, who, by the magic of their eloquence alone, could statedly draw multitudes to hear them. Blessed be God, *mere pulpit* orators are very rare among us, for with a few exceptions they are the least useful men in the Church, and are far from being, in the long run, the brightest ornaments to their profession! We have a scarcity of this order, but we have an abundance of those better men who belong to the true school of the prophets. In every Diocese we are able to count up many who are ripe scholars, sound writers, earnest and effective preachers, and most faithful pastors, and who adorn the doctrine of God their Saviour in all things. We are happy, too, to have it in our power to say that the members of our larger and more important parishes, are usually content with having such men over them in the Lord. They have no morbid craving for a change. They are satisfied with being well off. They have been too thoroughly instructed in the principles of the Church; they have too great respect for the ministerial character and profession, to turn off upon the cold charity of the world an old and faithful servant, merely because there is no novelty in his style of writing or speaking, or because he has no faculty of enchanting by tones, and attitudes, and gestures borrowed from the theatre, certain shallow-brained youths and misses who are the self-constituted judges of sermons, and the complacent awarders of the palm of pulpit eloquence. But of the smaller parishes, (and these, as our readers well know, form by far the largest proportion,) the same cannot be said. Among them a perpetual change of ministers is occurring, and in nine

cases out of ten, the reason is that the people want "a more popular preacher," and it most generally happens that the smaller and more obscure the congregation, and the more scanty the salary which is offered, the more difficult are they to be pleased, and the higher the standard of pulpit talent with which alone they will be satisfied. Among the retired country parishes, especially, our readers can all recall more than one instance of a shameful desertion of a worthy and devoted pastor, merely because it is at last found out, that he has not the winning gift of oratory to attract multitudes to the Church, and to fill the galleries with admiring crowds. How many cases are there, of ministers who have been liberally educated, and who are possessed of every spiritual and literary qualification for their holy office; who have labored from youth to age for the welfare of their people; who have, Lord's day after Lord's day, for many long years in succession, fed their flocks "with food convenient" for them, and been occupied constantly in the week about their heavenly Father's business, in visiting the sick, burying the dead, and comforting the mourning,—men of apostolic zeal, meekness, and purity—of whom the world was not worthy—how many cases have we seen of such men being rudely ejected from their parishes, turned out of house and home, poor, aged and helpless, merely because a new generation of striplings have sprung up, and have insisted upon inviting, as the phrase goes, "a more melting preacher!"

Still another cause for the frequency of clerical changes, is the habit of leaving the control of the affairs of a parish in the hands of a few individuals.

It is surprising even in the very largest congregations, how very few of the whole body take an active part in the management of the concerns of the Church. Most of the male members of every parish, are so engrossed in their own worldly callings, that they have no spare time left to bestow upon the affairs of their own particular congregation. The result is, that the few who have the leisure and the inclination to interest themselves in the concerns of the Church, have the whole field to themselves. Now if this small number were in every case composed of worthy and competent men—men fitted mentally and morally for the duties which they undertake to discharge—the peace and prosperity of almost every Church would be preserved. But unfortunately this is not the case. We are telling our readers no new thing when we affirm, that very frequently most undeserving men are elected to the office of vestrymen—men who do not at all represent the character

or the wishes and feelings of the congregation at large. Now, because a man happens to be the prominent lawyer, or doctor, or merchant, or politician in the place, is no sufficient reason why he should be annually elected to the important office of vestryman, and allowed to dictate to the whole congregation and to lay down the law to his clergyman. Nor ought he, because he is the "Jupiter tonans" of the town, the oracle at the village store and the village tavern, to be permitted to exert a controlling influence in ecclesiastical affairs. It needs no argument to show that any parish which is suffering under the tyranny of such influence, cannot retain its clergyman long. No minister of Christ who respects himself or his calling, or who has the good of immortal souls at heart, will so degrade and pollute his office as to pay court in such fashion for the sake of keeping his place. He will sooner move every year, putting his trust in the good providence of God, than tarnish the honor of his holy profession by going out of his way, to win the smile or secure the suffrages of such a patron.

Another cause, is the general want of a sound Church feeling among the laity.

The true spirit of the Church is sober, quiet, and conservative. It is opposed to noise, fermentation, and change. And this spirit pervades every congregation which is well-instructed in her doctrines and discipline. But are most of our congregations thus taught? Are they trained in the calm, sedate, peace-loving habits which were the unfailing characteristics of the Episcopalians of old? We say decidedly they are not. We often speak in glowing and triumphant language of the growth of the Church of late years. But we hesitate not to say, that in too many instances, it is not a real growth. It is a growth of numbers, but not of strength. Many have joined our communion merely from taste. Many from mere convenience. Many have come in from the sects around us because they have married Episcopal husbands or Episcopal wives, retaining still all their dissenting notions and prejudices unaltered. Many have joined us because they have quarreled themselves out of their own communion, and come over to us from spite, without leaving behind them their turbulent and belligerent spirit, and which is ready at any moment to break out. The result is, that in many parishes which have grown with astonishing rapidity of late, there is an equally astonishing deficiency of knowledge about the fundamental principles of the Church, and a lamentable inexperience of her sober, steady zeal. But the blame of this is not to be imputed exclusively to the raw recruits who occasionally join our

ranks. This ignorance of true Church principles, and this unacquaintance with a genuine Church spirit, are owing likewise to a want of faithful clerical instruction. How many shrink from presenting our beloved Zion, in her integrity, to their auditors! How many fail of declaring the whole counsel of God about His celestial Bride, for fear they may give offense to this weak brother or that weak sister! How many hesitate about saying a word, from one year to another, about the divine organization of the three-fold ministry, and the Apostolic Succession, lest they may displease some, whose theories and sympathies are thoroughly Congregational! How many are afraid to utter a syllable about the doctrine, so prominent in Scripture, in the Prayer Book, and the Fathers, of Baptismal Regeneration, lest they may give offence to some members of their flocks, whose theology has been learned in the modern schools! How many hesitate to set forth boldly and clearly the glorious and awful truths of our blessed Lord's Divinity, Incarnation, and Atonement on the Cross, lest the sensibility of some amiable Unitarian listener may be wounded! How many fail to catch, in their sermons, the tone and unction of the Prayer Book, and thus impress on the minds and hearts of their hearers, the holy, majestic serenity of its Collects, and the godly quietness of all its services! We scruple not to say, that were the great body of the clergy more faithful in their teaching, more diligent to fulfill that ordination vow, whereby they solemnly promised before God and men "always so to minister the Doctrine and Sacraments and the discipline of Christ as the Lord hath commanded, and as this Church hath received the same," their people would be far less given to change than they are at present.

But the fact is, that the mass of our laity, even they who are descended from a long line of Episcopal forefathers, are not so well-informed about our Church as they were thirty, and forty, and fifty years ago. For we were then so small in numbers, and were so rudely attacked on every side, that every individual layman was compelled to read and study whatever standard writers in divinity were accessible, in order to repel the assaults of our opponents. Every man among us was in a great measure "a scholar armed." We have been informed by an aged presbyter of the Diocese of Connecticut, the Rev. Dr. Daniel Burhans, that when he assumed the rectorship of Trinity Church, Newtown, more than half a century ago, he was told that "he had at least fifty Bishops in his parish." By this it was meant that he had this number of intelligent and able champions of Church order and discipline. There

was then, doubtless, a like proportion of accomplished defenders of the faith, among the laymen of other congregations. As a proof of this, how often is the young clergyman now, when he first enters upon the field of his labors in some of our most obscure parishes, pleased and surprised to find, here and there, among his scattered people, some wise and venerable old man, who once sat in years far back at the feet of the early Clergy of the Church, thoroughly acquainted with the distinctive features of Christianity, as taught in the Church. When this generation of well-read laymen shall have entirely disappeared from the stage, who, we ask, will there be among our younger laymen to take their places? Who will there be to give a right and wholesome tone and character to the several congregations to which they belong? Who will there be to prevent unworthy and ungodly men from gaining an ascendancy in the councils of our parishes, and to smother and extinguish that restless, unchurchlike spirit which is increasing among us, as the clergy too well know, and which is so withering to the true growth of so many of our parishes?

But we should be most unjust and partial did we not assign another reason for our frequent clerical changes, and this is *an uneasy and restless spirit in the clergy themselves*.

Both in the city and the country there are many removals of ministers from parish to parish, where they themselves are entirely at fault. We all know many instances where clergymen have been well-supported, where they are doing good, where their congregations are united and every way prosperous, where, indeed, in all respects their lines are cast in pleasant places, and yet as soon as an invitation comes to another and more attractive place, off they go. The common excuse rendered for such removals is, that they are called to *a larger field of duty*. It is sometimes hard to retain one's gravity when we hear such a reason given, for we all know there is business enough to do anywhere, in town or country. That some men are better fitted by their talents, education and manners for one sphere than another, is admitted. But we still think that where there is a congregation of three or four hundred immortal souls to be trained for heaven, even there is a large field of duty—a field quite enough to occupy all the faculties and powers of any one frail being. We fear that this plea would, in many cases, hardly stand the scrutiny of the Searcher of hearts.

We can mention still another cause: The common habit of running extravagantly into debt in the erection of a new Church.



Within the last five years an architectural mania has broken out. Our readers would misjudge us if they supposed that we dislike to see handsome Churches. No, it is our delight to gaze upon majestic temples built in honor of Almighty God. But it is also our delight to see such edifices paid for, and if it is ascertained beforehand that they cannot be paid for, we much prefer to behold humbler and plainer dwellings erected to the Highest. It is best to keep within one's means in every thing. If we do not, we are sure ere long to suffer for it, both pastors and people; and more than one estimable clergyman suffers in this way: he is instrumental in gathering, by his faithful labors, a congregation which for awhile meets in some lecture-room or upper chamber. The congregation then think of building a Church, and they intend to erect one which shall not be expensive. They apply to some architect for a suitable plan, and after due deliberation they adopt it. But soon they grow more ambitious. Their views expand and soar. Instead of being content with a plain and unadorned edifice, they must have something showy and splendid. They must not be put into the shade by the magnificent Churches in their vicinity, and so they deviate from their original design, plunge most royally into debt, and go on, and complete a noble structure, which is the ornament of the town, and the admiration of the whole country round. The clergyman and his people assemble in their new and beautiful house, and their hearts thrill at the sight of its pillared and spacious courts. Sunday after Sunday, and week after week, the minister continues as assiduous in his pastoral duties as ever; but some how or other the pews do not fill up as rapidly as could be wished. Somebody who holds the purse-strings remembers, that a large debt is hanging over the congregation which must be extinguished. What is to be done? At last some wise financier suggests, that they must have a clergyman of more commanding talents, to fill up the empty seats. And the proposition takes well. Forgetful of all their obligations to the minister who has borne the burthen and heat of the day, forgetful how he has toiled in season and out of season, forgetful how he has nursed them as tenderly as a mother does her children, forgetful that his name is carved upon the corner-stone of their new temple, a living witness to all future time of their ingratitude; they push their benefactor from his place before he is hardly warm in his seat, and call in a successor who they hope will soon relieve them of their embarrassment. But if he disappoints them, as he usually does, it is not long before he in his turn has to take up the march;

and another and another is tried, till the dishonorable debt is at last wiped out, or the Church itself, God's own consecrated house, is sold, like common goods and chattels under the hammer, to the highest bidder. This is not an uncommon history, and our readers know it well.

Another and most melancholy cause of clerical changes, is the frequent breaking down of ministers from excessive and unnecessary parochial labor.

The public are apt to expect quite as much from a young clergyman as they do from one who is advanced in years and ministerial experience. And oftentimes they expect more. Forgetful that he must have, of necessity, but very few sermons already written, and that he has not yet gained the habit of composing his discourses with ease; forgetful that he is but a novice in his profession, and that though a champion of the Cross, he is not yet inured to its warfare,—that he has not yet acquired that steadiness of nerve, that collectedness and self-possession which enables him to go through, without being unmanned, the many trying scenes of his daily pastoral life; forgetful that he has not yet acquired, even by divine grace, that fortitude which it is hard sometimes for the most experienced minister to maintain; the inconsiderate public often demand of him as frequent pulpit performances and as diligent parochial labors, as if he had his "barrel full" of sermons, and as if his head were white with the frost of three-score and ten winters. The result is, that many a noble and magnanimous spirit is cut off in his prime. Many a bright and heavenly-minded youth is lost to the Church on earth, and is sent to a premature grave, or made an invalid for life, by thus having his mental and physical powers overtaken before they had reached their natural development. Many, too, of the older clergy are frequently exhausted and laid on the shelf by a useless over-exertion of their strength. In some parishes, and especially those in our cities, the congregation are not content with two full services on the Lord's day—they must have a third service in the evening, and a weekly lecture at night, the whole year round. What a cruel exertion is this upon the strongest mind and the most athletic body, when it is considered that there is a world of parochial duty in addition daily to be discharged, and that very many of our clergy have severe labor to perform as members of our various Church institutions and societies, general and Diocesan!

Our readers will pardon us if we here interpose a few words with regard to these third Sunday services. After some experience we are compelled to say that they are labor almost

thrown away. Ordinarily, two services on Sunday are quite as much as any one people need. They who will not be profited by these, will not be profited by more. Besides, we think that the influence of these night services on the minds of young persons is often far from salutary. It induces a habit of gadding abroad—not for spiritual edification, but for the sake of seeing and being seen. The house of God should not be made, as it often is, at such times, a rendezvous for juvenile lovers and incipient courtships. There is, too, often, a sort of *scenic effect* from evening services—from the brilliant glare of many lamp and gas lights—from the music, always more touching and enchanting at night than in the day-time—from the promiscuous and motley crowd heaped in strange propinquity together, favorable indeed, to feverish and romantic excitement, but not to the healthful glow of true piety. We think that the proper place for every Christian on the evening of the Lord's day is *home*, where the Bible and good books should be read, and where the services and sermons heard in the day should be digested and reflected upon, not criticised. To be sure, in some of our larger cities it may be well to have one or more of the Churches open, for the benefit of the large floating population of all classes who in such places have no sanctuary to attend regularly; and for a certain kind of persons who never saunter forth on the Sunday except in the evening. Among them, the good seed thrown at random may in time bring forth fruit. And for such occasions, a mutual arrangement among the clergy might easily provide.

We will mention but one more, yet very potent cause for our clerical changes, and that is, the state of the times.

The whole world is in a fluctuating condition, and the entire Anglo-Saxon population of this western continent is more or less unsettled. While Europe is sending forth annually almost half a million of inhabitants to our shores, tens of thousands of emigrants are pouring onward from the old Atlantic States to the remote western confines, and thus every new year is adding new States and territories to our national confederacy. Of course, with our spreading domain, new parishes are constantly forming, and new Dioceses are constantly coming into our ecclesiastical union, which must be supplied with ministers. The steam engine, too, has set every one in motion; and the shrill and piercing whistle of the rail car penetrates our inmost wilds and solitudes, and calls forth, with its talismanic summons, the young and old. Everybody is in action. The laity are all on the wing, and why not the clergy? The old pastoral relationship has therefore become

almost obsolete. In former years a clergyman took his parish as he did his wife, for life. Minister and people clung together, for better for worse, for richer for poorer, in sickness and in health, till death did them part. But all this has now become a by-gone story. A settlement of even ten years in the same parish has become quite a rarity, and we think that we do not mistake when we ascribe this melancholy change, in no small degree, to "the times" in which we live.

We have spoken, perhaps, rather too freely of what seem to us the leading reasons for the frequent changes by our clergy of their parochial residence. We would, before we close this article, take the liberty of suggesting a word or two, by way of a partial remedy, at least, for the evil.

We would urge, in the most earnest manner, upon the laity, a better pecuniary support of the great body of the clergy. We call upon the people, especially those residing in the country, to give their pastors larger salaries, and to see that those salaries be punctually paid.

We would urge upon every parish the importance of erecting a convenient edifice for the residence of their minister. Nothing gives to a clergyman such a home-feeling, nothing so soon extinguishes in his bosom a fondness for change, as the certainty of having a neat and commodious parsonage for himself and family. Many a valuable man will be content with a very meagre stipend, provided he has a pleasant home for his wife and children, free from rent.

We would most respectfully suggest a more direct interposition of Episcopal authority and discipline. We are among those who love to see our Bishops wield the staff of their office with decided vigor. We would have our Bishops *govern*, and govern, if need require, effectually.

We should like to see our Bishops insist upon every parish having its clergyman instituted, and prompt in quelling any incipient disturbance in a parish. A word in season from the chief pastor works wonders, and lulls many a rising storm. We should like to see the responsibility of the clergy to their Episcopal Head, a living reality. It would not hurt presbyters or deacons to know decidedly, that they have an overseer. And yet we are aware, that the unprimitive size of all our Dioceses, presents of necessity a most unprimitive illustration of the true relation of the Chief Shepherd, to the members of his flock. Many of our counties, and of our cities, are abundantly large to constitute a Diocese like those in primitive times. A return to those early precedents in this respect

seems to us desirable, for many considerations which we shall not now mention.

These are some of the remedies which, with all diffidence, we would prescribe for the ill complained of. Yet, after all, we have our misgivings. We have our apprehensions that whatever we, or others, may say on this subject, will be only so many words thrown away. "The times are out of joint," and it requires more skillful physicians than we to set them right.

If, in the foregoing article, we have sometimes spoken more plainly than becomes us, we crave the charitable indulgence of our readers; and we doubt not that they will extend it to us, when we candidly assure them, that with regard to the evil here descanted upon, we are ourselves by no means impeccable. We are not without our own particular sin; and we know not, but that even before these pages are dry from the press, our own humble name may be going the rounds of the hebdomadal record of "*Clerical Changes*."

## PRESENT ASPECT OF UNITARIANISM.

ART. IV.—*The Power of Christianity*.—A Discourse preached at the Dedication of the house of the Thirteenth Congregational Church, in Harrison Avenue, Boston, May 3, 1848. By J. I. T. COOLIDGE.

*Relation of Christianity to Human Nature*.—A Sermon preached at the Ordination of Mr. Frederick N. Knapp, as Colleague Pastor of the First Congregational Church in Brookline, Mass., on Wednesday, October 6, 1847. By HENRY W. BELLows, Pastor of the Church of the Divine Unity, in New York City.

*Christ the Way*.—A sermon preached at the Ordination of the Rev. George M. Bartoe, as Minister of the First Church of Christ, in Lancaster, Mass., Wednesday, August 4, 1847. By CYRUS A. BARTOE, Junior Minister of the West Church in Boston.

WE have selected these discourses from a large number lying before us, as favorable representatives of the latest and best form of Unitarian Theology. It is the doctrine of the sermon by Mr. Coolidge, that Christianity is not simply a form of religion, or an article of belief, or a law of conduct and life, but must be regarded as "a prevailing, mighty power, to purge away the leaven of iniquity, to exterminate every form of evil, to regenerate and make new the soul and the world continually,—a power, of which all forms and beliefs and laws, are only instruments. Christianity finds man a sinner, at variance with God and his own eternal interests, in need of conversion, reconciliation, and constant renewal. He needs more than instruction, improvement, or a better development. He needs a change, a conversion, to be placed in a true position toward God and his own destiny."

Mr. Bellows declares, that "in operating on human nature and character, it is a definite, describable, and limited object the Preacher is to have mainly in view; a fixed and attainable change. It is a new heart that he is to create. His object is not so much to form the Christian character, as to beget the Christian nature. His aim is the regeneration of man, not his development, not even the development of the Christian nature, except as that is the indirect result of his labors.

Christianity assumes, (if the Apostolic preaching is any part of Christianity,) that there is in us a settled, universal obstacle to the reception of Christ's authority and theory of life. Man is pronounced an alien from God. 'The carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can be.' And lest this carnal mind should be considered only the purely physical part of man, it is elsewhere written, 'The *natural* man receiveth not the things of the spirit of God, for they are foolishness unto him, neither can he know them, because they are spiritually discerned.' It is not only the flesh lusting against the spirit which makes man a child of disobedience; 'the fulfilling the desires of the flesh and the *mind*' is the description of those of whom Paul says, they 'were by nature the children of wrath.' It is not then merely human character which is imperfect and disordered, but something anterior to that; in short, human nature itself, which, in its elementary form, has weaknesses and proclivities to evil, that makes sin a uniform and unavoidable consequence of existence." In another place he says, "Unassisted human nature then is in a certain sense incapable of obeying God. It is helpless. The world was lying in hopeless wickedness when Christ came. Aided as man had been by one Revelation, yet the world had gone steadily backward in moral purity. Why did Adam fall from his innocency, why did universal human nature decline from rectitude and goodness, and go away from God, if human nature is sufficient unto itself, if good tendencies steadily prevail over evil tendencies, if civilization and education are identical with Christianity? Oh, brethren! man might as well seek to fly to the stars, as to escape by his unaided powers from the captivity of sin. Interposition is a necessary, pre-arranged part of God's Providence. Help from without and above, a promised and an indispensable instrument of man's moral salvation. In the fullness of time God sent his Son to *save* the world; not to condemn the world, but to save it. The Gospel is the grace of God; it is good news; it is deliverance; it is rescue; it is salvation. It is not one of many other instrumentalities, but *the* instrument of salvation. Christ is the Physician of souls, sent to heal a mortal disease. He is the resurrection and the life, commissioned to raise 'the dead in trespasses and sins.' It is impossible to exaggerate or overstate the indispensableness, ascribed in the New Testament, to the mission of Christ. The world lay like a corpse prepared for the burial, and Christ kindled in it the spark of life anew. The impotent man upon the brink of the pool of Bethesda, who sees



an angel stirring the water, but whose paralytic limbs utterly refuse to bear him into the healing flood, is the type of human infirmity and helplessness. Every generation and age were increasing the difficulty. The sins of the fathers were accumulating on the heads of the children. The moral ear grew deafer, the spiritual eye weaker, the moral muscle more and more flaccid. The world, the flesh, and the devil, a triple cord not soon broken, was binding man in ever straiter and tighter folds. He could groan and sigh when he thought of a primeval innocency that existed only in his imagination! He could delight in the law of God, according to the inward man! But his sighs, and longings, and groans did not, could not help him to *do* what he ought. And there was no succor, safety, deliverance, except in *doing*. Then it was that he cried in his despair, O wretched man that I am, who shall deliver me from the body of this death? And God graciously enabled him to say—I thank God, through Jesus Christ our Lord.”

The last of these Discourses, which is written in a style of singular compactness and beauty, assumes that “Christ is the way,—the direct individual path of salvation. He that climbeth up some other way is a thief and a robber. There is no way that can be a substitute for him. And here is the great danger, which he himself foresaw, of making something else the substitute for him.” Mr. Bartoe then proceeds to consider the various substitutes which are put in the place of Christ; and these, according to his arrangement, are, the Church, theological creeds, philosophy, reform. We can afford even to give only a single extract from this Discourse. “The philosophy which excludes Christ, or only receives Him divested of his authority, mighty works, and moral perfection, may affirm itself to be religious, but it prefers what it calls Absolute religion, to any special and defined system, like Christianity, which is as though one should prefer, for a habitation, the earth, when it was ‘without form and void, and darkness covered the face of the deep,’ to the well-finished and perfected world. To the human mind there is a vague, shifting, shapeless quality about this so styled absolute religion, which must render it of very little practical worth to the majority of men, however a few may pretend to perform the feat of grasping its immense and misty proportions. But the philosophy substituted for Christ, changes with Protean facility its own form. Sometimes it is a negative system, which could not stand at all, but by bracing itself against the Christianity it assails; and sometimes it is a positive spiritualism, which, in its own conceit, oversees Christianity, borrows from it what it deems good,

and applies to it, among the other religions of the world, the eclecticism of some Christian believers in regard to the various sects. Sometimes it dwells among abstractions, and rears its fabric on the categories of the pure reason, and sometimes ranges with blithe sensations and a kindling eye, in a sort of nature-worship, through all the wonder and beauty of the actual world, preferring the mystic suggestions and pregnant silence of God's works, to the clear and eloquent distinctness of His word. I wish not to deny that there is a charm of appearance, a generosity of spirit, a power of genius, and not seldom a brilliant gleam of truth, about some of its manifestations. But, in any of its forms, to be substituted for Christ as the way of human salvation, it is a mistake and miserable failure. It cannot act with his redeeming power on the highest or the lowliest minds. It has never moved to any such undertakings or sacrifices as he has inspired in the soul. It has not been the parent, like him, of all good institutions, and of every holy cause. It has not renewed the face of the earth, as he has done, nor regenerated the individual heart, as he is forever doing. Weighed in the balances of any such comparison, it is found wanting. Even true philosophy cannot do the work of faith; and false philosophy, will only do more thoroughly, that of scepticism."

We add to these specimens of a certain style of current Unitarian preaching, a few sentences taken from a tract, recently issued by the "American Unitarian Association." "It is quite time to protest against these interpretations of all the remarkable utterances of Jesus, which deprive them of power and almost of meaning, by the substitution of Christianity for *Christ*, his religion for his *person*. There is a peculiar—yes, a mysterious—relation between God and Christ, which is above, and was meant to be above, our comprehension, but not beyond faith,—a relation, also, which renders him in very truth the Saviour of man. And that relation makes up the significance of that saying of his which is now before us,—'Whosoever hath seen me hath seen the Father.' Yes, the great cry of humanity has ever been and will always be, 'Show us the Father, and it sufficeth us. Show us,—not tell us, not teach us only, for all language is weak and inadequate on this great subject,—but *show* us the Father, and we can bear all things well; we can live calmly, endure patiently, labor resolutely, hope steadfastly, and conquer in the great struggle of life.' And God hath most graciously answered that petition. He hath appeared unto man in the person of his Son. He hath veiled his glories in the flesh, and dwelt among men.

He hath made his Son to be the perfect image of himself, the full, entire, complete manifestation of himself, as the Father. He hath sent him, so filled with his spirit, so endued with his perfections, made him so one with himself, that whosoever hath seen him, hath seen the Father. He hath called upon all men to approach him through the Son, to love him as they love the Son, to confide and trust in him as they confide and trust in the Son. And what grace and mercy are here! Who shall approach unto the Infinite God? Is he not afar off? Are not clouds and darkness for ever around his throne? Is there not the distance between us and the Holy One, of infinity and eternity? Are not his perfections incomprehensible by our poor, finite minds? Are they not too awful and sublime for our weak, trembling, sinful hearts to trust and confide in? But God is present with us when Christ is before our eyes."

Is this the general style of Unitarian teaching? Is it really taught, in the pulpits of this denomination, that "human nature itself has proclivities to evil, that make sin a uniform and unavoidable consequence of existence;" that "unassisted human nature is incapable of obeying God;" that the sinner "needs more than instruction, improvement, or a better development—he needs a change, a conversion, to be placed in a true position toward God;" that "Christ is the direct individual path of salvation;" that there is "a mysterious relation between God and Christ, which is above, and was meant to be above, our comprehension," and that the measure and degree of our love, and confidence, and trust toward the Father, is to be determined by the character of our feelings towards the Son? Surely this has not been the uniform and general tone of Unitarian preaching, in days past. What then is the present aspect of this denomination, and whither is it tending?

American Unitarianism grew up in the shade, quietly and without observation; and was hardly known to exist, till it had reached a respectable maturity. Certain doctrines gradually ceased to be noticed from the pulpit; certain forms of expression gradually slipped out of the prayers; calm, polished, agreeable essays upon the abstract virtues were received as an acceptable substitute for the gnarled and knotted doctrinal disquisitions delivered by the Puritans of the "middle ages" of New England; the cords of ecclesiastical discipline, which had been bound so tight as well nigh to stop the circulation, were now not only relaxed, but thrown off altogether; and that re-action, which, in the very nature of things, was inevitable, from so stern, and rigid, and one-sided a system as

that of Puritanism, was proved to be accomplished, almost without a note of warning. There was so much that was pleasing and attractive in the character of those who led on this "liberal" movement, there was so careful a cultivation of the graces and amenities of life, there was so much of gentleness, combined with subdued poetic fervor, there was given to the people so much *discriminating ethical* instruction—in which respect there had existed a lamentable deficiency;—that the fears of the more wary were lulled, and the voice of remonstrance did not dare to make itself heard. If Adam had remained in Paradise, and all had continued to be perpetual sunshine, if sin had never convulsed the soul, if the stern agonies of remorse had never rent the heart of man, if no cry "de profundis" had ever been wailed, "How shall mortal man be reconciled to his Creator?" if God might be addressed only as "Our Father," and His law were only counsel, and His threats only advisory, this mild and gentle theology might have proved sufficient, and the necessities of humanity have been all supplied. We do not say that this system absolutely blinked the existence of moral evil, but it dealt with sin more tenderly than the convicted sinner feels that it deserves. Its diagnosis of the disease was imperfect, and therefore the remedies which it prescribed were insufficient. It was reluctant to probe the open wound, and so it "healed the hurt of the people slightly." It was too humane to "cut off the right hand," or "pluck out the right eye," even when the life was in peril. It set forth the beautiful and benevolent love of Jesus, but not His *constraining* love; because it did *not* "thus judge, that if one died for all, *then were all dead.*"

When the second re-action came in the history of New England Independency, there was of necessity, for a certain period, a time of sharp discussion and warfare. The revolution of religious belief, which had been going on in darkness and quiet, was now brought to light; and this new sect was obliged to defend the position which it had assumed. The peculiar vocation of Unitarian theologians for a season consisted mainly in the work of *denial*; they must show why they had discarded the doctrines of the Trinity, of Christ's vicarious sacrifice, of natural depravity, and all the adjacent dogmas. In fact, they were agreed only in regard to what they *disbelieved*, and not in reference to any definite code of belief; they all rejected the orthodox doctrine of Tri-unity in the Godhead, but every shade of opinion as to the nature of Christ was held, from high Arianism down to the lowest Humanitarian notions; they all discarded the dogma of a vicari-

ous sacrifice, but almost every man had his own peculiar views of the relation which the death of Christ holds to the salvation of the sinner; they all disavowed the stringent claims of plenary inspiration, but few were agreed as to the precise degree of authority to be given to the Holy Scriptures. The effect of all this was that the system of Unitarianism had *theologically* a sort of negative aspect; and after the excitement of controversy began to die away, inasmuch as there is no living power in mere denial, the denomination seemed to be relapsing into a state of suspended animation. It continued indeed, to exercise a certain healthful moral influence upon the community; it recalled to mind certain human relations of Christianity, which had been too much overlooked during the prevalence of a sterner theology; it imperceptibly modified the character of the Calvinistic orthodoxy against which it had arrayed itself; it contributed liberally to the current literature of the country; but, as a *positive theology*, its vitality was passing away.

At this period, the system was manifested in its second form of development. In its original type, it had partaken rather of the Anglican character, and was based upon the philosophy of Locke, as interpreted and applied by Priestley: it now began to seek for a new inspiration from the oracles of Germany. Up to this time, the Bible had been generally received as the authentic record of an actual revelation, not that the record itself was so dictated by inspiration as to debar all possibility of mistake or exaggeration, or false logic; the very possibility of a revelation, more true or authoritative than the intuitions of the mind, was now denied. Whatever in the Scriptures is found to accord with our innate sense of Absolute truth, is *on this ground* to be believed; whatever does not receive the spontaneous assent of the reason; in fact, whatever the reason would not have suggested of itself, is to be rejected. Starting with this principle, all argument based upon miracle, prophecy, and general historical testimony, is of necessity irrelevant. As a doctrinal system, it is evident that this school can admit nothing which transcends the principles of Natural Theology; and yet, in certain connections, it uses a more Scriptural phraseology than was customary in the ethical teachings of earlier Unitarianism. It professes to aim at a higher spiritual life, a more accurate analysis of human nature, a more assiduous culture of the inward light; it professes to identify the creature more intimately with his Creator, and is not unwilling to admit the need of a vital, radical transformation of the soul, in order to the indwelling there of the

life of God. As it appears to us, the peculiar absurdity of this system lies in the fact, that while it admits the inherent perversity of our nature to be so great that we need a thorough renewal of heart, it still persists in looking only to the intuitive teachings of the soul, for the disclosure of Absolute truth, will allow of no authority beyond and above the suggestions of the reason, and declares it to be impossible for God to authenticate the claims of any higher tribunal. Can it be supposed, that the blinding influence of corruption, does not reach the domain of the understanding and the reason? Are there no "sins of the mind," as well as "lusts of the flesh."

The Rev. Mr. Bartoe, in commenting upon this new system, has well said—"Here lies the fatal weakness of that philosophy, which is substituted for Christ; its violation of the very conditions of truth. The great principle of all true philosophy, whether of matter or mind, is, that it be based on, or governed in its conclusions by, the testimonies of fact. And such has been the character of all philosophy that has borne fruit, contra-distinguishing the best modern systems from the groundless and hypothetical character of much of the ancient schools. But the philosophy that slights or shoulders aside Christianity, is surely not of this solid and experimental kind. It shuts its eyes to, or disparages the noblest passage of all history. It discredits or allows no just weight to the finest piece of evidence, in which the most remarkable signs of verity are all joined, and, as it were, condensed. It suspects or contemns the most glorious facts that have ever transpired beneath the sun. It does not deserve the name of philosophy in this age of the world, for it violates the spirit of that whose name it bears, and, like the false herald of the era of chivalry, should have its forged insignia of office torn away. The Christian philosopher may like to reason and speculate, as well as any other man; may have a mind as fertile as any in invention and conjecture, but he turns not his back on the marvellous displays of Divine power and love, to pursue any airy, aimless flight. Patiently, as any, will he hunt out the hidden train of analogies through all material and spiritual things, but he will never substitute it for Christ, the open way. He bows his head before the amazing demonstrations of God through his Son, while the philosopher, who assumes to take a higher position in the ranks of wisdom, passes by, as though nothing had taken place."

This German development of theology has had but a brief existence in our own country, and, as a system of religious doctrine, it seems to be rapidly approaching an early grave.

It has already, in a great measure, ceased to be theological, and has become political, philanthropical, esthetical, and so on. After it has demolished the foundations of historical Christianity, it is difficult to conceive what these intuitive preachers can have to say of religion, if every man has only to look within, for Absolute truth. The public teacher, surely, has no right to commend his own intuitions to the consideration of others; nobody has any concern with them but himself. What is truth to him, may not be truth to any one else; and his own notions of truth may change in an hour. There being no fixed standard of truth, there being no land-marks to fence in her territory, there being no authority by which, and in behalf of which, the spiritual teacher can speak, where is his vocation? He can only *utter himself*, and inasmuch as in the world there be "such a multitude of voices, and each voice has its own signification," what a Babel must we have, if this new sect should prevail!

But there is a third position now assumed by a large and influential class of nominal Unitarians, which looks to us more hopeful, and demands a more careful and critical consideration.

We cannot help admiring the candor, with which these gentlemen acknowledge the doctrinal deficiencies of their own denomination. Mr. Bellows, in the sermon before us, remarks as follows: "And here, if I may say so without immodesty, seems to be a weakness in our own theological system, as frequently developed, that in its earnest, eloquent, and convincing vindication of Christianity in its absolute nature, in its mighty desire to rescue its practical character from the overlaying of scholastic dogmas and ecclesiastical forms, in its weariness of a cumbrous and tediously ingenious system of theology, or a worn out and effete body of divinity, it has lost sight of the real nature and office of theology; abandoned to a great extent, systematic divinity; or, in other words, given up the idea of any method founded in man's moral nature and moral condition, of applying Christianity to his rescue and salvation. Is not this the fundamental error, rising from which, the whole architecture of modern disbelief has been able to defy assault, because we have blest and not cursed its foundation stone?" We might suggest for discussion, the critical inquiry, how there can be an "earnest, eloquent and convincing vindication of Christianity in its absolute nature," where "the real nature and office of theology" has been lost sight of, and the application of Christianity to the rescue and salvation of man, has been given up? But we have no disposition to do this, when we hear from one who



holds such a position as the speaker, on such an occasion as an Unitarian ordination, and in the presence of such an assembly, so frank and daring a declaration as that which we have quoted. There is a great deal of what is called "faithful preaching," which is but the fervid utterance of what is known beforehand to be the prevailing sentiment of the congregation addressed; but it is not so common to hear wholesome and unpalatable truth set forth, where it is most needed. It is one of the highest efforts of moral courage, when an individual dares to run counter to that which is known to be the popular sentiment of the ecclesiastical body to which he belongs. Seneca has beautifully said, "*Nemo mihi videtur pluris aestimare virtutem, nemo illi magis esse devotus, quam qui boni viri famam perdidit, ne conscientiam perderet.*" Mr. Bellows indeed, does not stand alone in the freedom and honesty of his confessions, but we know of no one who has given so thorough an analysis of the ground upon which his convictions are based.

Another hopeful symptom in this latest Unitarian movement, is seen in a return to a deeper earnestness, and a loftier spirituality, than has formerly been attributed to this denomination. The philosophy of this school takes a more heavenly flight; its ethics have a more religious glow; it looks more profoundly into the condition and necessities of humanity; appreciates more distinctly the dreadful alienation which separates man from his Maker, and allows more openly the necessity of supernatural interposition, in order to the reconciliation of the sinner with a just and holy God.

There is manifested also a wider and more eclectic sympathy than was exhibited by the earlier Unitarians, a greater readiness to weigh the merits of older and more Catholic systems of theology, a waning interest in the propagation of a mere sectarian Unitarianism, a growing tendency toward liturgical forms, an increasing desire to be re-united again to the organic Christianity of past ages, and a vague reaching after a more real and vital *Church-life*, than has ever existed under the influences of the Congregational system.

As it respects the distinctive, doctrinal aspect of this new movement, we observe, that the importance of correct theological opinions is more clearly and frequently avowed and pressed upon the conscience of the people, than in former years. The Rev. Andrew P. Peabody, one of the most learned and exemplary Divines of this school, utters his sentiments after this manner: "I would first speak of the duty of serious and diligent inquiry as to the evidences and funda-

mental doctrines of religion. You cannot doubt that there is such a thing as absolute truth with regard to these subjects. There either is, or is not, a personal Deity. He either has, or has not, given an express revelation. Either our own intuitions are absolute authority on all matters of duty, or else we have some higher ground of authority, and some ulterior court of appeal. Christ either spoke under the special inspiration of God, or else he uttered his own words, which he says that he did not. He either cleansed the lepers, gave sight to the blind, and raised the dead, or else he falsely pretended to these things. He either rose from the dead, or else the whole Christian world have all along built their belief and hope of immortality on a false foundation. It cannot for a moment be pretended that these are unimportant subjects of inquiry, that they hold a secondary place in comparison with any subjects that can occupy the mind of man, or that our conclusions concerning them are indifferent as regards the emotions of reverence, confidence, and love towards God and Christ. Now, outward goodness,—the morality of the lips and the hands,—is undoubtedly of essential importance. But we have higher powers than those of speech or action. We have the capacity of inquiry, of research, of weighing argument and evidence, of investigating the foundations of belief, and the sources of truth. These powers must have been given us, that they might be used, and well used. They cannot have been designed to remain inactive, or to be employed carelessly, or without a sense of accountability for their exercise. Their right and faithful exercise is an essential department of duty, an essential branch of moral goodness. And, if they are to be employed on any subjects, they ought surely to be employed on the most important of all subjects, on those on which a serious mistake may compromise the well-being of our souls, and, through our influence, of many other souls, in the present life and in the life to come." In another connection he asks, "Is there any thing deserving the imputation of bigotry in the determined opposition of those who believe in miracle and revelation, to those who own no authority or inspiration above that which resides in each individual's own soul? The two systems are essentially opposite and irreconcilable. They have no one point in common, and present no ground for the religious sympathy and fellowship of their respective adherents. The one prescribes *implicit faith in Christ*; the other, an equally implicit faith in one's own soul. The one presents a *divine and perfect exemplar*; the other says, 'Be not thou a disciple and follower, even of the best.' The

one holds forth a chart of the way of life, with minute directions from 'the Lord of the way;' the other commands, 'Mark out thine own path, and when it looks dark before thee, obey thine impulses, follow thine instincts.' The one is sustained by the noble army of apostles, confessors, martyrs, missionaries, philanthropists, who have left an enduring testimony in the moral history of their race, and dispensed heaven's choicest blessings among their fellow-men; the other shows no finished record on the pages of the past, it bears witness of itself, and no voice that we have learned to revere bears witness with it. If it be bigotry to maintain the one, and to oppose the other of these systems, if it be bigotry to defend the miracles and proclaim the resurrection of our Redeemer, to set him forth as the way, the truth, and the life, to offer him to my fellow men as the infallible and only safe guide in time and in eternity, heaven grant that I may live and die a bigot, and that my bigotry may stand on the eternal record, without blot or erasure, when I appear before my Judge."

We present these passages to our readers rather as an illustration of the doctrinal *spirit*, than the doctrinal belief of the class whom the writer represents; and still we cannot but feel that in all the extracts that we have given, there is manifested a *tendency* towards the great, central principles of Christian belief, which have, from the beginning, been received by the Church of Christ. There is a disposition to ask, whether fundamental and vital truths may not be concealed under the technical dogmas which the Unitarian system has rejected? Intelligent, reflecting, earnest, and honest men are agitating such questions as this, and that too, perhaps, more profoundly in the secrecy of their own souls than any thing which falls from their lips, would seem to warrant. We are well convinced that a most important and eventful movement is in progress in the Unitarian community; a movement, which deserves respectful, serious, and careful consideration. If those who have wandered from the right way ever return, we do not expect to see them come back at a single leap; if they did, we should fear that they might not remain in the right way very long. And they, who feel that they are "built upon the foundation of the Apostles and Prophets," show very little Christian courtesy, to say the mildest thing that could be said, who would repel any honest advances from any suspected quarter, with coldness or contempt: the orthodox head will hardly save the heterodox heart. There has been already bitterness enough excited by theological controversy to flavor any amount of future discussion that

may be needful, and redeem it from insipidity. "Zealous men are ever displaying to you the *strength* of their belief, while judicious men are showing you the ground of it." It is that zeal, which is *not* according to knowledge, that prompts to contemptuous severity towards an opponent; but it is a zeal, that wins no very illustrious trophies.

Returning now to the subject more directly before us, we would ask, what will be the probable result of this peculiar movement in the Unitarian community? Is it likely to come to nothing, gradually smouldering away and ending in smoke? Not, if the character of the men engaged in it, may be received as a warranty of the result. But is not the doctrinal basis upon which they stand, too brittle to sustain a substantial superstructure? It is our belief that they are feeling after a surer foundation, and it is our hope that they will eventually find it. When a body of men is moved, by its own interior will, in a truthful direction, rousing itself to agitate and question the very principles in which its being consisted, the vitality of the movement is such, that it must produce some important result.

Is it, then, to be expected, that, after a season, these individuals, with their respective congregations, will gradually renew their former connection with their orthodox Congregational brethren; the integrity of their denomination being restored again, and the breach closed, which for years has sundered the two parties? The analogy of things does not render this result probable, except in a very limited degree. The fragments of a sundered denomination are more likely to be united to some foreign body, than to be re-united again. It is not necessary to look very deeply into the philosophy of human nature, to discern the reasons for this fact.

May we then expect that the persons, whose movement we are considering, will emerge into a higher condition of spiritual life; seize with an eclectic grasp upon the real, substantial truths embodied in the creeds of the Church Catholic, and exhibit Christianity to the world in its true and beautiful symmetry, recognizing all its multiform relations, and harmonizing all its apparent discordances? This is undoubtedly the result contemplated and hoped for; *what difficulties exist in the way of its accomplishment?*

We regret that we have so little space left for the discussion of this question, and could earnestly wish that its consideration had fallen into abler hands. We can only hint at what appears to us as insuperable obstacles in the way of

this result, in the hope that some abler pen may seize upon this subject, and treat it as it deserves.

American Unitarianism, in its original form, recognized as the basis of Christian communion, a belief in the existence of Jesus Christ, as an inspired teacher, empowered to perform miracles and declare the will of God ; who, after his mission was accomplished, died as a martyr to the truth, and was raised from the dead by Divine power, and ascended into heaven. This was the unwritten creed of the sect, and the only common ground of agreement. Some believed more, and others less, of the *doctrines* which belong to Christianity : but all who acknowledged the simple facts that we have given, were received into the fellowship of the denomination. Men have since risen up, of whom the sect has found it difficult to rid itself, who deny even this historical Christianity, and now it is suspected by the more devout, that their Unitarian fathers, in the reaction from orthodoxy, almost lost sight of theology itself : Mr. Bellows indeed says that it is so, without qualification. The great want is felt to be this—a *consistent, comprehensive, positive system of doctrinal belief*, as the basis of all moral truth, and the foundation of holy living. The old prejudice against formal creeds may still exist ; and yet one would think that sensible men might see that there can be nothing like a Church organization, except upon some common ground of agreement in fundamental truths, expressed or implied, and that basis, an agreement capable of being put into intelligible language.

But now we suggest the inquiry, how can these persons compass the great want of which they are conscious ; by what process can they establish themselves in the position, which they are undoubtedly striving to reach ? What they need is a code of positive doctrine, enforced by Divine sanction, verified by God Himself, meeting all the necessities of man's sad condition, which they may commend to the reason and send home to the consciences of a race of sinners. In what way shall this necessity be met ?

Obviously, the first point to be determined is this, has God given to us an authoritative revelation of truth ? We may assume that this question will be promptly answered in the affirmative. Now comes up the second point, *when*, and *where*, and *how* has God made this revelation ? Here lies the rock, over which Unitarians must stumble. "The Bible is the *record* of a revelation." There is union of sentiment on this point, but we are not a whit nearer the final answer for this. "The Bible has not in itself authority as a revelation ;

but it is, upon the whole, a credible *history* of the revelation ; and every man must judge for himself in what portions of the book we hear God speaking to us, and in what parts we have only the fallible reasonings of man : " who does not see that, with this principle as their starting point, it is impossible ever to come to an agreement as to what is the declared will of God ?

The question between us and the Unitarians is not primarily one of interpretation, but of authority : " how has God revealed His will, and how has He authenticated that revelation ? " This must be settled before we can take another step.

It is preposterous for any one to deny that latitudinarian doctrines, of all sorts, are the legitimate offspring of that ecclesiastical system, which is known among us as the Independent, or the Congregational. This fact cannot be attributed to the greater freedom of inquiry which prevails in that quarter ; for certainly no one who receives the orthodox faith, will allow that the truth has any thing to fear from investigation. It cannot be owing to a higher mental activity, or power of metaphysical analysis. But modern Independency, in all its modifications, has cut itself off from the *historical life* of Christianity ; has lost its *organic* connection with the early Church ; has set up for itself ; has balloted itself into being, and has thus forfeited all external authority, as " the witness and keeper of Holy Writ." It may, or it may not, continue to receive the Scriptures as the inspired record of God ; but, as a mere voluntary association,—which is the very essential element of Congregationalism,—it has no right to exercise authority in determining this point. Allowing that each individual, in the exercise of his own intelligence, may be expected to weigh authorities and consult ancient records, and balance probabilities, in order to determine for himself the great question of revelation, with its mighty contents ; the decision arrived at, will very much depend upon the stand-point from which he surveyed the subject. If he take up the Bible, as he would any other ancient book, to see what it can say for itself,—blinking the whole history of Christianity, forgetting that it has an organized Church-existence in the world,—indifferent to all the testimony of that Church, and reckless of its legitimate authority,—he may, with God's blessing, possibly at last find more or less of essential truth ; but this we may safely affirm, that he has not made use of all the facilities that were at his command in the prosecution of his inquiries. The same God who gave us the blessed Bible, also established the Church, not to act as an interpreter of Holy Writ in such sense as to supersede the exercise of all private judgment, but to assist

and direct the individual in the use of his reason, to stand through all time as "the pillar and ground of truth,"—to utter her collective voice, gathering into that sound the results of combined research and piety,—to transmit in her historical records, from generation to generation, the convictions and decrees of primitive times,—to check the waywardness of presumptuous speculation, the perversity of ignorance, pride, and prejudice, and all the manifold tendencies to error, which grow out of a depraved heart.

And here it will be asked, has the Church, as an historical fact, really exercised these high and salutary functions? Has not the candle-stick been removed out of its place, or at least been put under a bushel? We do not deny the working of the mystery of iniquity within the Church; we do not deny that corruption was heaped upon corruption, error upon error, falsehood upon falsehood, until it *seemed* as though the gates of hell had prevailed against her. Still let it be observed, that underneath this accumulated heap of rubbish, the primitive Creeds existed in their complete integrity; and, at the Reformation, it was only necessary to remove the incrustations which had gathered about these ancient symbols, and there they were found preserved inviolate *by the organism of the Church*. For, is it to be supposed, that if the Autocracy of Rome had thrown aside the form of the Church, as she did the purer faith of the Church, she would not have renounced the Divinity of Christ, the personality of the Holy Ghost, the great propitiatory sacrifice, and all the cognate doctrines? It is a noticeable fact, that every modern sect, which has separated itself from the organic life of the Church, has never begun to go astray from the simplicity of Christ, without ending its career of heresy with the denial of all these Christian truths. It is an equally noticeable fact, that no sect, having thus discarded these central doctrines, has ever been known, as a sect, to recover itself and return to the primitive faith. If this be so, and no one can deny it, may we not properly inquire into the reasons of these phenomena? And may we not suggest the fear, that the movement which has formed the subject of this paper, will come to no sound and substantial results, unless the respected and earnest men who have given to it its first impulse, shall become willing *to change the position* from which they regard the scheme of Christianity, and exercise their own private judgment, under the enlightened guidance of the collective judgment of the Church! As it is, they, in common with all others who call themselves Christians, are, to a certain extent, under the influence of what may be called



traditional or historical truth: the devout Humanitarian experiences emotions at the name of Jesus, which he never would have felt if the Church had always been Humanitarian; and when he preaches to his congregation, they cannot help attaching a higher import to his words than the language would critically warrant. A doctrine may retain its hold upon the affections after it has lost its grasp upon the understanding; and this explains why so many persons are better than their creed.

In nothing that we have said have we intended to intimate a doubt of "the sufficiency of the Holy Scriptures for salvation," or that there is any such obscurity in the Bible as to mislead the humblest inquirer after truth. But the question at issue, as we have before intimated, is not one of interpretation, but of authority. It is simply this: *where is the authoritative revelation of God to be found?* That question settled, we approach another: what does this revelation teach? Now we affirm, that it is the vocation of the Church to answer both these questions; "the Church hath authority in controversies of faith." Not authority contrary to Scripture, nor beyond the Scripture, but under the Scripture; it rests with her to declare the fact of a Divine Revelation, to show where this Revelation is to be found, and *to prove* that it is where it is declared to be, not merely assert it; it rests with her to expound the Revelation of God and deduce its essential principles, and because she has authority to speak, and the presumption is that she utters herself deliberately, dispassionately, uniformly, and under the Divine protection, we have the right to take for granted that she speaks *truly*, until the contrary is clearly shown. This is what we consider to be the proper stand-point from which to make our observations; and if the Church have not the prerogatives that we have assigned to her, what, we would ask, is the Divine purpose in her existence? Could the Church exist at all, as an organic body, if she were not competent to define the terms of her existence? "Let her take the Bible, and the Bible alone, for her creed," we hear clamorously shouted from a hundred sides. But some, who call themselves Christians, assert that the Bible is composed of a larger, and others, that it is composed of a lesser, number of canonical books; some say that it is a Revelation, others that it is only the record of a Revelation; some find in it one set of doctrines, and others discover doctrines diametrically opposite; and shall not the Church have the liberty to declare what constitutes the Bible, and what it means? "Let her organize upon the foundation of Christian love and fraternal sympathy," is whispered in gentler tones. Sympathy in what?

"In the great cause of human brotherhood," steals upon the ear, in still milder notes. A somewhat broad and undefined platform, and one from which it would be found difficult to exclude any benevolent Hindoo, who might happen to be propounded for admission. And still there is no other ground that can be consistently taken, unless we are willing to allow that the Church must be built upon the truth; that, in order to this, she must be competent to declare what is truth; and that, in all theological inquiry, this should be the stand-point from which the glorious system of Christianity is to be surveyed.

To recur once more to the position of those individuals whose writings have elicited these remarks, we cannot avoid the conviction, that they have virtually abandoned the theology of earlier Unitarianism. They may still build upon the same foundation with the fathers of their sect, but there is more of gold and silver, and less hay and stubble, in the superstructure. They profess, and, we doubt not, honestly, a willingness to receive the truth, let it come from whatever quarter it may. What they need is a place of anchorage; a defined system of fixed truths—"positive, dogmatical results"—upon which the mind may repose itself and be at rest. This they cannot find in any Congregational system; the existence of their own sect, and the history of its development, bearing witness.

What they need is liberty of thought, under the sway of established principles of truth; the mooring-ground being familiar and always accessible, after their voyagings are over. That they cannot have, under the dominion of modern creeds, which define at length the *philosophy* of every doctrine, and demand a rigid assent to the most elaborate analyses of truth.

What they desire, is a comprehensive system, which shall recognize the various relations of Christian doctrine in their just proportion, identifying religion with the pursuits of this world, as well as with the destinies of the next; a religion, doctrinal, ethical, philanthropic, and practical; a theology, with its luminous centre fixed, like the sun, and then, like the sun, radiating light in every direction. Can they find all this in any isolated sect: in any fragment which, in these latter days, has been cut off from the ancient life of the Church?

There was a time when their fathers loved to lift up their voice in the great congregation, singing with the Church catholic, "Thou art the King of Glory, O Christ! Thou art the everlasting Son of the Father!" We doubt not that they still chant the praises of the Lamb in Paradise: how long must there be discord among the children!

## THE RELIGIOUS CONDITION OF NEW ENGLAND.

ART. V.—*Pages from the Ecclesiastical History of New England*, during the century between 1740 and 1840. Boston, Dow, 1847; pp. 126, 12mo.

*New Englandism not the religion of the Bible*, being an examination of a Review of Bishop Brownell's Fourth Charge to his Clergy, in the New Englander for January, 1844. Hartford, Parsons, 1844; pp. 60, 12mo.

OUR vocation as New England Reviewers necessarily involves us with some matters which our taste would let alone. We do not live to amuse ourselves with mere literature, nor yet only to discuss questions of abstract theology. We have practical objects in view. We live among the hereditary enemies of our holy religion, and where decaying Puritanism has concentrated all its remaining vitality against the Church. We have to do with Puritanism in its developed form of unbelief; retaining its malevolence, but discarding its principles; and preparing for a death-struggle with the Church, in which it seems willing to surrender its own life, if it can only at the same time impede her progress, and check her victories. The Puritanism which we are called to combat, strives no more for positives, but fights, like a Cromwellian trooper, for mere negatives. It dictates no longer that men must believe Calvinism; but it is as fiery as ever in enforcing its last development, that men must not believe any thing in particular. If it can only destroy the religion of the Creeds, it consents to reduce every thing to the level of Socinian infidelity. It compromises all minor differences, to make war upon the Church; and announces its only remaining principle in the language of Neander—that “it matters little whether a man is an Arian, a Nestorian, or a Calvinist, *if he be only pious*.” We live, then, where this pernicious maxim is diffused among the people in every imaginable way. It is embodied in sentimental songs, and sentimental stories, and sentimental books. It is taught in common schools, vociferated from pulpits, insinuated in colleges, and implied in the universal spirit of the daily press. It infects more or less the flocks of our own New England Church, and is inhaled with every breath, by the souls for which our clergy watch, as they that must give account. In such a state of things, we

must not be too particular as to likes and dislikes. We must forget that we have aversions, and cut into the morbid subject before us like surgeons. It is a duty to which our profession obliges us, for the good of the community; and it is only a sense of that duty, which brings us down to this business of examining somewhat carefully the existing developments of Puritanism.

To supply ourselves with material, we have taken advantage of the preceding labors of two prominent divines of our own communion; and in so doing, we are happy to call attention to a couple of unassuming tracts, which deserve a greater degree of notice than they have yet attracted. To New England Churchmen they are of no ephemeral value; but deserve to be kept for frequent re-perusal, in connection with the progressive demonstrations of an ever-shifting religionism. We regard the latter as a kind of corollary to the former; the one showing historically what "New Englandism" is, and the other stamping it *counterfeit*, without making any apologies. A few words of more particular criticism may well be devoted to each.

Our deep regard for the estimable Prelate who is the reputed author of the former, shall not prevent us from mentioning some of its defects. It is, in our opinion, very inaccurately entitled "Pages from the *Ecclesiastical History of New England*," for it is the history of every thing but the Church, and would more properly be styled, "Pages from the *Religious History of New England*." In his effort to be candid, the author is sometimes so very neutral, that his sympathies seem rather leaning to the other side; and, like our Romanizing divines in England, he flatters the enemy so much, that while reading him, we are almost forced to question his fidelity. This is peculiarly objectionable in a controversy with religionists, who are far more anxious to be admired for genius and attainments, than to be approved for piety and orthodoxy. What is it to Ralph Waldo Emerson, for instance, that our author shows him to be a heretic, when he takes pains to call him "a noble victim?" What does Unitarianism care, that her apostles are infidels, when one is called by so eminent a Churchman, "the admirable Follen;" when others are spoken of as "jewels that had glittered in the crown of liberal religion;" and when Everett is loaded with tributes as "the brilliant scholar, the accomplished orator, the successful statesman, the dignified chief-magistrate, and the ambassador whom princes and universities delighted to honor!" Kirkland and Channing are said to have passed away "after lives of hon-

ored service," when truth required nothing better than judicious silence, or else the flat and honest verdict that their's were the lives of "evil men and seducers, who waxed worse and worse." Orestes Brownson is spoken of as "a very remarkable star shooting up the horizon of letters," where the connection far more naturally suggests the language of St. Jude about "*wandering stars*, to whom is reserved the blackness of darkness, for ever;" and scarce a heretic is introduced without some honied epithet of consideration, which is never balanced by an outburst of that indignation and disgust which the effrontery of irreligion demands. We understand and appreciate the author's plan; he intends to let facts speak for themselves; but we deprecate his impolicy in so glossing them with unimportant concessions to the gifts and graces of his heresiarchs, that much of their deformity is kept out of view. More than once we have been forced to imagine him startled with his own suavity, and exclaiming,

Forgive me, oh thou bleeding Lamb of God,  
That I am meek and gentle with these butchers;

for we know the spirit of the man, and we are sure of his devoted loyalty to that Cross, which is trampled under foot by those of whom he writes. As we are sure, therefore, that the apathetic spirit of the tract is not the result of indifference, we cannot but regard it as altogether the most successful exhibition of polemical self-government that ever claimed a place in a great religious contest. The amiable author confesses in his preface that "the opinions which are implied relate to subjects on which no Christian can desire disguise;" and yet we have seen sensible men deeply puzzled to determine to what religious system the writer of such a tract might adhere.

But the great value of the *brochure*, is the comprehensiveness with which it gives at one view the detailed history of the decline of Puritanism; or perhaps we should rather say of its natural ripening, and running to seed, in various forms of unbelief. It shows, in short, how the great University of Massachusetts, over the cradle of which old Cotton Mather twanged any thing but prophetic strains of admiration, has passed from the austere Calvinism of its founders, into the flagrant Pantheism of their legitimate children and successors; and how from similar causes, and *pari passu*, not less than *one hundred and ten* Calvinistic congregations, in that commonwealth, have gone through the successive stages of maturation, by which the Puritan *larvæ* transform themselves into Socinian moths. To an earnest-minded Puritan this his-

tory must be startling indeed. It has been patiently and laboriously gathered, and is compiled with method and skill. The style, though sometimes obscure, is chaste and pleasing; and to us who know familiarly the mood of its gifted author, it occasionally betrays a latent sarcasm, which he must sometimes have struggled hard to suppress. He would have done well, to have prefixed, as a key to his meaning, the text which is so fearfully illustrated in his Review of New England Religionism—"clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots."

But what the one tract shows by facts, the other does not stick to say in plain words. We like the blunt boldness of the title-page—"New Englandism not the Religion of the Bible." The author of this tract simply takes up "the distinctive religion of New England," as he finds it now, and where the other leaves it, after its successive developments. He finds the strong unbelief of Massachusetts still diluted by something of pious instinct in Connecticut; but does not hesitate to declare, even of the latter, that "its open and avowed sympathy with the foulest heresies, its justification of the most unwarrantable schisms, its rejection of many of the everlasting truths of the gospel, its glorification of man, its abounding self-righteousness, and the unlawful measures in religion, consequent upon it, raise the most fearful apprehensions for the future." Since this was written, five years of that future have unfolded, and, we hesitate not to add, with disclosures more rapid and mischievous, than any one could have anticipated. During that short period a living connection between Yale and Harvard has been formed, in the eccentric person of Dr. Horace Bushnell of Hartford, and a circulation of kindred blood has been re-established, which will probably soon be recognized as an indissoluble bond between this duality of Puritan unity—this Chang-and-Eng of New Englandism. While we write, we observe announced as *just published*, the erratic doctor's long trumpeted improvements in theology, and learn that, in the estimation of an earnest-minded Puritan, holding a high judicial station, "they sap the very foundations of Christianity." Be that as it may, the doctor is now the great exponent of "the distinctive religion of New England," and has secured to himself the leading position among its progressive improvers. True, he may be a little before his system as commonly held in Connecticut, but what draught-horse was ever behind his wain? He stands now, where Dr. Taylor of New Haven stood in his day; and where he will

eventually be regarded as quite as much behind the times, as he regards Dr. Taylor now. *Progress* is the word which now carries him ahead, and which will soon leave him in the rear of his own school—

“For such as *Mather* is, must *Bushnell* be.”

It seems to be his *mission* to knock into one compound of philosophical unbelief, the Sabellianism of Andover, the Socinianism of Harvard, and the Pelagianism of Yale; or, in other words, to unite the sentimental scepticism of Massachusetts with the rationalizing revivalism of Connecticut. Matters will become worse before they become better, and he will “have his day,” only to prepare things for some daring successor, who will make New England another Germany; unless meantime we Churchmen bestir ourselves, and speak out for the bleeding Truth of God, which hangs crucified between malefactors. To this conviction we are brought by the forcible and judicious remarks of the second tract, as well as by the inferences, which, in reading the condensed disclosures of the former, are irresistibly forced upon our minds.

If this conclusion be correct, the Church, in New England, must no longer hide her candle under a bushel. It is high time for her to show herself, amid this fearful deluge of heresies, as the Ark of Salvation, and the only refuge of those who would cling to the truth as it is in *JESUS*. Why should we any longer be cautious of showing our colors? Why should we conceal claims, which everybody has a right to examine and understand? How dare we hide the fact that we have Christ's commission to disciple every soul within these borders, and that we believe he is nowhere else fully preached or fully believed, except in communion with the Church? If this be not the case, then our talk about Episcopacy and Apostolical succession is mere nonsense. If we be what we say we are, pure and Apostolic, and witnesses and keepers of Holy Writ, then our position loads us with a solemn responsibility, for the state of every errorist who has not been fully warned of our true character. “The pillar and ground of the Truth” was not set up to be concealed from “those who have erred and are deceived.” We have no right to withhold the bread of life, when thousands are in a state of spiritual starvation around us. Souls, ready to perish, have claims upon the ambassadors of Christ, and upon all “the royal priesthood,” whom He has made the light of the world, and who ought to be the salt of the earth. They have a right to demand of us apostolical zeal and boldness, and not merely a *tabular view* of the Apostolical succession! The time has



come when the Church must leave her spiritual genealogy to exhibit itself, and begin to show more of the spirit of her Catholic progenitors, in a doctrinal plainness, and a practical fidelity, which cannot be gainsayed or resisted. "The distinctive principles of the Church" are no longer the ritual and three orders of clergy; they are the doctrines of the New Testament, and the Creeds. We say it earnestly, because we believe it, that the fundamental doctrines of salvation, the Trinity, the Incarnation, the Atonement, and Regeneration, are nowhere purely or harmoniously believed in New England, except in our own feeble and despised communion. In other words, the cardinal verities of the gospel, in their completeness and unity, are already the peculiar characteristic of what is known as Episcopacy.

There is a story of Bishop Seabury, which the temper of these times makes memorable. While he was yet with us, he preached often, and always very earnestly, on the doctrine of the Trinity. So often did he exhort his people to hold fast the faith in this fundamental part, that somebody ventured to ask him whether there appeared to be any doubt on that head, and why he dwelt so feelingly on what no one seemed disposed to question. His reply was, that, in his opinion, the time was not distant, when Churchmen in New England would be the only remaining defenders of that essential doctrine, and that he was resolved they should understand its radical importance to practical piety, as well as to sound Divinity. It was foresight worthy of a suffering confessor, and an instinctive adaptation of himself to the future necessities of his flock, which well became the high calling of a founder of a Church.

And now the time which he predicted has undoubtedly arrived. Where, except among Churchmen, is the doctrine of the Trinity clearly and fully upheld, in New England? Various doctrines of a Trinity, are retained by various teachers; but the doctrine of the Trinity is apparently obsolete among the Puritans. The nominal "orthodoxy" of Boston is notoriously rotten to the core; and even in Connecticut, we suspect nine-tenths of the Congregational pastors would demur to the Nicene Creed, while not one of them would lift up his voice in the Athanasian Hymn. Their congregations know almost nothing on the subject, and their belief, whatever it may be, is of little practical importance, in their own estimation. So far as we can learn, every congregation has its separate confession of faith; and these are changed in each, by every new pastor, the people subscribing, without any hesitation, whatever formula of religion a popular pastor may

invent, especially if he presents it with the admired announcement, that it is *wholly original*. In this way the grossest Sabellianism, and the most glaring copies of every exploded form of heresy are often dictated to unsuspecting congregations, as novel and ingenious elucidations of dark and intricate subjects, and by them gratefully accepted, as relieving the anxious believer of many gloomy doubts, and making the whole gospel as clear as the noon-day sun. And this among a people who profess such a horror of Creeds! Consequently, there will sometimes be, in the same town, some three or four pastors, who, though professedly of the same religion, do not worship the same God: for one is a Sabellian, and another a semi-Arian, and another receives the *Trinity of a late number of some German Review*. Yet they may often be seen together, in the same enormous pulpit, in practical exemplification of Neander's principle, that it makes no matter what one believes, *if he is only pious*. Not one of them prays to the only living and true God, with any clear dogmatic notion of the Mystery of Trinal Unity, and so neither is shocked to find his devotions shaped by the views of another, though all the while he regards them as erroneous. Thus the straitest Calvinist now extant will allow his Sabellian brother to make the prayer before his sermon, while the innocent congregation take it for granted that all is right that comes from two good men, and never discover that if the preacher be true, the prayer-maker is a deadly heretic. In fact, they know not what heresy is. It is an exploded term. And no wonder; for the true doctrine of the Trinity, and with it the true doctrine of the Incarnation, are no longer parts of the popular divinity of New England. We do not mean that the words are obsolete; we mean that New England Puritans do not believe the Athanasian Creed.

How is it with the doctrine of Original Sin? What Puritan pastor, that is not proverbially "behind the age," pretends to assert this doctrine, in its Augustinian terms, or to make it of practical importance in his pastoral ministrations? That it is, to all intents, extinct among them, we need not take pains to show, while the fact stands in monumental prominence on the shores of the Connecticut, in a tenantless pile of red brick, called "the East Windsor Seminary;" the desolate butt of Dr. Bushnell's sarcasm, and the dreary *caput mortuum* of Saybrook orthodoxy. And how is it with the Atonement? Doctor Bushnell, like Dr. Channing, believes in the *At-one-ment*, and so does every Socinian; but we have not learned that his Harvard *denouement* has, in any wise,

affected his position as the pastor of an "orthodox society," and a prominent "evangelical" divine! As for the other doctrines of the Creed, they are notoriously disregarded. The Descent into Hell, the Remission of Sins, and the Holy Catholic Church, are as thoroughly abjured as any Romish superstition; and though we know of one instance where the Apostles' Creed was nominally adopted, and recited to an astounded auditory by a very prince of theological empiricism, we suppose no one gave him credit for really assenting to any one article of the Symbol, which he produced *as a curiosity*, and which he was understood to receive only "in a non-natural sense." We are unable to see how the Apostles' Creed can be honestly professed, in its original and plain sense, by any dissenting minister in New England. We have spoken of the most intelligent of the sects, but our remarks apply too generally to the legion of schisms which distract the land; among which, if we must distinguish, we should select the despised Methodists, as least infected with the spirit of unbelief, however bowed and tied by the spirit of ignorance.

Let us come to the practical. What is the popular religion of New England doing for the multitudes who know no other gospel? Never was such a test more fairly applied, for Puritanism has had every thing in its own way—schools, colleges, the press, the laws. What have been the results? What is the religious condition of congregations, and villages, and towns, and cities, where it has always been predominant? We concede that there is much outward morality among us, and that, socially, the Puritans are not far behind the Quakers. But if it be true that without regeneration, and sanctification, and the profession of faith, and the habitual use of sacraments, souls cannot be saved—then what is to become of the thousands of unbaptized men and women who, without the least suspicion of their heathenish condition, grow old under Puritan pastors, and die with some general expressions of trust in God, but without ever being asked to put on CHRIST in baptism, or warned of their perilous condition in dying out of Him? Has Puritanism any system of religious nurture, at all adequate to the wants of the *homo viator*, at all stages of his passage from the womb to the grave? Are little children suffered to come unto CHRIST, and not forbidden to be baptized? What proportion of the children of a Puritan congregation are partakers of the covenant? How often are they catechized by their pastor? Are they not generally left entirely to be crammed with crude interpretations of Scripture, by benevolent young men and women, in the Sunday School?

Are they taught any distinct doctrinal outline of what they must believe? Are they taught to regard themselves as responsible for their baptism, and bound to adorn it with consistent piety? We know that, until lately, they were made to pass the ordeal of "a revival" at some time between the ages of twelve and twenty-one, but now that such machinery is generally disused, what has taken its place?

There is another important matter. What are the real spiritual privileges afforded to the pious and devout communicants of a Puritan congregation? We know the high estimate which such persons set upon the "ordinance of preaching," and the comfort which they profess to derive from the sermons of gifted and eloquent men. But gifted and eloquent men are not the staple of the Puritan ministry, nor of any ministry. We ask what does *the system* do for its people, where the minister is, like his flock, plain and homely, but perhaps earnest and devoted? Has it any thing but *the man* to give them? Even in the few congregations where rhetoric flows like a river of oil, or where "original thought" is forged on the thumped pulpit, like thunderbolts on Vulcan's anvil, what do the means of grace amount to? How often is their communion celebrated? What proportion do the prayers and lessons from Scripture, bear to the preaching? Are the prayers really *prayers*, such as the people can reverently follow and appropriate? We know of one congregation of which the pastor is proverbially incapable of *making a prayer* in which any one can keep track of him; and a professional gentleman, one of his admirers, and, we believe, one of the best of his people, told us that it was really painful to hear him pray, but that his preaching surpassed every thing in the market. By his own confession, this gentleman never thought of *worshipping* God, as part of his Sunday duties: he only attended preaching and *worshipped man*. And what was the preaching? It was, in this case, the mere popular harangue; sometimes an oration on steamboats, railways, or the improvements of the age; sometimes a startling and elaborate commendation of heresy, as *new truth*; and sometimes new readings of Scripture, highly dangerous and irreverent, but always original. Such being the preaching and praying, what of the pastoral care? We have seldom known of its being made a prominent part of the Puritan minister's relations to his people. The poor and needy are generally turned over to the lay-deacons: others are seldom visited, even in sickness. Pious communicants receive but a perfunctory call, when *in extremis*, and are seldom, or never, presented with the Viat-

icum. Even the dead (unless they be *influential* persons) are buried with no other ceremony than a hackneyed form of extemporaneous sympathy, in the shape of a prayer *at the house* of the deceased. It is very seldom that these shepherds show any feeling for their dead sheep; the parson being often the only friend who does not follow the deceased parishioner to his long home! We have been present, as neighbors, at Puritan funerals, and never elsewhere have we more devoutly blessed God that we belong to the Church that receives mortals into its bosom, at birth, and does not leave them till the last sod is laid upon the grave.

Thus, in every New England town, hundreds attend the Sunday ministrations of preachers, who never dream of seeking them out and claiming them as parishioners, in return. Of these, the younger and more important portion are well pleased to have it so. Such cities as Hartford and New Haven are full of young men, in mercantile employment, who are far away from the influences of home; and these are a class of attendants on Puritan preaching, who are literally "as sheep having no shepherd." Their anxious mothers, with true New England instincts, "wish their boys to go *somewhere*, they are not particular where;" and when the hopeful youths write home that they attend the Reverend Mr. Newlight, the venerable ladies are consoled with the idea that the lads are in a promising way. The truth is, they go once on Sunday "to meeting," sit in the gallery, and cut the pews with jack-knives; and in the evening, they beset the outside of the meeting-house, smoking cigars, and waiting the breaking-up, to seize upon a damsel, and conduct her, somewhat circuitously, to her dwelling. No man cares for their souls. We might speak of many New England *villages*, where religion has absolutely died out, under two hundred years of Puritanism, and where the places of worship are scarcely occupied, even on Sundays, by a score of people; though the first day of the week is generally observed as a day of bodily rest, and of reading the newspapers. But we have no disposition to make the picture more minute. Enough, that the evils grow worse and worse, and there seems to be no remedy. A generation of confessed unbelievers will soon be on the stage, as the inevitable result.

The theological and pastoral system of the elder Puritans, with all its faults, was based upon a foundation of comparative orthodoxy, which they earnestly believed to be the truth of God, and which they held with firmness, and guarded with jealousy. They had an idea of Truth, and of the utter abhor-

rence in which the God of Truth must hold all false doctrine. But their perverted metaphysics, and their lack of creeds and a ritual, entailed upon their immediate descendants an uneasy longing for something palatable and new, which created a race of theorizers, and has ended in a general contempt for truth, as any thing positive, and self-subsisting, and independent of men's views and convictions. The Socinianism of the northern portion of New England is the unimpeded and natural consequence. In Rhode Island and Connecticut, the Church, though very feeble, has not been unfelt. The Creeds have been familiar to thousands; and Christmas and Trinity Sunday have leavened a portion of the population with the Athanasian doctrines, so that all denominations have been forced to know something of them, at least by the hearing of the ear. In these parts, therefore, the Socinian stage of degeneracy has been much longer kept off. Pelagianism is the rankest corruption that has yet made triumphant progress against the surrounding salt of the Church's testimony. A rationalizing "Evangelicalism" is still the popular divinity of Connecticut; but this is becoming, every day, more rationalistic and less evangelical: and probably the time is near, when a *morbidly excited rationalism* will prove the rapids, by which the remaining orthodoxy of New England will take its final plunge into the unbelief of Channing or of Parker.

The prevailing influences of the popular theology are also, for a time, kept from a full development, by one cause which we are glad to recognize. Among Puritan pastors themselves, are many earnest and pious men who shrink from the coalition that seems to be inevitable, and whose consciences, better than their system, revolt from its legitimate results. Educated in hereditary Puritanism, and deriving *through* it, the spiritual light which the Church only has preserved to the world, they have devoted more time to the cultivation of practical religion than to the study of theology; and having attained a good degree of Christian experience, in the discharge of their pastoral relations, and having seen some spiritual fruits which they attribute to their ministerial fidelity, they cannot persuade themselves of their fundamental deficiencies, though they are painfully sensible of *something wrong*, they know not what, and they suspect not where. From a few bright examples of this kind, a faint and ineffectual protest is occasionally heard, and their weight of character is not unfelt, in retarding the rash confidence of their less scrupulous brethren. Believing such examples of Puritanism far "more sinned against than sinning," and nothing doubting, that under less adverse provi-

dences, their piety would have found a congenial soil and climate in the Church, we cannot but record for them our entire respect, while we would earnestly pray God to show them the way of the Lord more perfectly. Though we see not "eye to eye" with such men, we are far from rejoicing in our differences, so far as they are personally concerned. For pious earnestness and moral worth, wherever it is exhibited, we cherish a spirit of cordial recognition, as well as a desire to copy the example; and this we deem wholly consistent with an unaltered estimate of orthodoxy, and not unnatural to an unswerving conviction of the essential importance of all Catholic Truth. In individual cases it is pleasing to see that conscience may get the mastery in practical matters, while false theory holds the mind in fetters; but in the greater number of instances, error enslaves mind and heart together, and little assistance can be given to captives by those who are themselves half bound. In the end, and very speedily too, conscience will be destroyed. When the fathers die, and children take their places; when the old preachers leave their shoes to the new generation of pulpit-orators, and when lips that breathe the last remonstrances have become sealed in sepulchres, then will the Puritanism that has conceived and brought forth so many spiritual diseases, be finished by bringing forth spiritual Death. As scores of congregations in Massachusetts have made the transition already, so we see not what is to stay the remaining ones from Universalism, Socinianism, Parkerism, Socialism, Swedenborgianism, Romanism, or Pantheism! The unclean spirit that now wanders through dry places, seeking rest and finding none, will at length return to the home whence it came out, and taking to itself *these seven devils*, will enter in and dwell there, and the last state of New England Puritanism will be worse than the first.

If any one imagines that we have inadvertently included Romanism in this catalogue, or have only introduced it to eke out our Heptarchy of heresy, we shall not leave him long in his error. We have made out our descending scale of unbelief, advisedly, regarding the Romanism of Mr. Newman as a mere system of rationalism, of which the formula might just as well be set to Swedenborgianism, or Pantheism, as to Tridentine Popery. The Development of Mr. Newman is only a dignified name for *the progress* which is so everlastingly bleated by the disciples of Dr. Horace Bushnell. Mr. Orestes Brownson has demonstrated the identity dialectically, in his Review, and exhibited it practically in his person. Besides, we wish to be understood as distinctly asserting that *Romanism is already*



*as really enshrined in one Puritan College in New England, as Socinianism is in another.* We could be particular, but we shall be sufficiently clear to those who know the facts, when we say, that if there be concealed Jesuitism in New England, it is embodied, not in any high-churchman, but in a Puritan doctor of divinity, who presides over a New England College. Many will know where to look, as we whisper without, as yet, pointing the finger—

*Ecce ! latet Romæ vultus sub veste Genève !*

With Romanism we have placed on our list the more refined and imaginative forms of rationalism, just in the order in which they seem naturally to succeed. In Pantheism there is something large and pseudo-catholic, into which, as an ocean, the others naturally empty : and we think, even now, we might find in Boston, a man of intelligence and education, who in precisely the order we have set, has become the epitome of Puritan degeneracy. He first adopted a loose and vague negation of Calvinism, and came to man's estate in the good-humored persuasion that no heresy was so bad as to be accursed, and no sinner so reprobate as to be damned. Passing lightly through the vulgar stage of Universalism, he soon avowed more distinctly an entire coincidence with the less fetid and revolting, but not less noisome, unbelief of Channing. A Yankee habit of free inquiry, soon carried him, by inferences, quite as far as he could now be led by Theodore Parker ; but here he was arrested by the more systematic infidelity of Fourier, whose Socialism at least appeared to descend to actual humanity, and to propose something remedially adequate to its innumerable ills. He was already a disciple of Mesmer, when he was introduced to a Swedenborgian treatise on the resurrection, which seemed to him the very essence of Philosophy and Poetry together. The credulity of scepticism had nearly identified him with a "New Jerusalem" congregation, when he was met, in company, by a fascinating Congregational minister, whose learning and accomplishments are never fully exhibited except in table-talk, and social intercourse. There was, in this gentleman, a mysterious combination of frankness and concealment, and an air of mingled sympathy and respect, conveyed in a certain keen suavity, which, in America, is not frequently encountered, though in Europe it is instinctively recognized as the only livery of a Jesuit. The vague, yet apparently deep suggestions of this extraordinary apparition, had thrown our inquiring friend into a new train of reflection, when he found himself introduced by his new guide to the society

of a lady, who gave him more definite directions as to the books he ought to read, and the course he ought to adopt. The later writings of Mr. Newman, with those of certain French sophists of the reactionary school, were put into his hands, and he soon began to think that his own principles, if honestly developed, would infallibly carry him into the unsuspected necessity of joining extremes, and resting at last in paradoxical, pictorial, poetical, and even *philosophical* Rome. Our friend was of an imaginative mould, and soon owned to a *new yearning*, which his fair promptress was not slow to stimulate. He began to feel the awful beauty of the Madonna; he soon yielded entire assent to Newman's argument for her *deification*; he was next found hovering, at the side of his Sybil, around the dim interior of the Romish Cathedral; and then, he was easily brought to his knees, by her example, or, as she explains it, by virtue of a vigil, which she had celebrated in his behalf, appealing to the Blessed Virgin for the salvation of his soul. Finally, before he knew it, kneeling on his knees, one evening, he actually bowed his head, and adored the Holy Sacrament, as it was lifted among the tapers, and shown in the glittering monstrance, amid the smoke of incense which curled around it like clouds about the Transfiguration, while a melting female voice—from the Opera—gave forth that ringing melody of Aquinas,—

Pange lingua gloriosi  
Corporis mysterium!

That Latin did the business! To be sure, it was somewhat marred by the fact, which afterwards transpired, that the whole artistic effect had been the result of special negotiation for his sake, and of some broad suggestions to Father Dermot to be graceful in his part of the business, and to omit (for that night only) the taking of snuff, and blowing of his nose, just before the final genuflection; but it was, on the whole, successful. The newspapers announced the *conversion* of "an accomplished and highly gifted young Bostonian," and for awhile the proselyte outdid his confessor in the multitude of his devotions, and the rigor of his fasts. It deserves also to be noticed that, from a mistaken idea of the nature of purgatory, which his ghostly fathers never took the pains to correct, he found great consolation in *purchasing* masses for a long line of heretical grandmothers, who had died as hardened in Puritanism as Plymouth Rock could make them. It was not till a nice little portion of his patrimony had been thus piously appropriated, that he discovered that it was *de fide* to believe

the whole tribe of his ancestors unentitled to purgatorial benefits, and, beyond all peradventure, lost eternally, unless, in bar of judgment, they had put in the plea of *invincible ignorance*, which their great reputation for veracity rendered impossible. This discovery gave the first shock to our friend's sense of the value of cash and self-respect, and prepared him for an introduction to those publications of an English Society, called "The Catholic Series," which a member of Harvard University recommended to him as grafting a broad philosophy upon a stock of Romanism. He was soon carried away with Michelet and Quinet, whose confession of the great services of Romanism, in times past, gave him so comfortable an escape from modern *Ultramontanism*, into the noble Catholicity of all-absorbing Pan. He now saw clearly the natural unity of all religions and creeds. He could be, at once, a Romanist, a Brahminee, and a Ghebir. Even the æsthetical ritual of the Latins need not be relinquished. He found, even in Chateaubriand, a confession that its most bewitching ceremonies were but reproductions of oriental idolatries.\* "What else," says that author, "are the tonsure, the stole, the host itself—when the holy sacrament is lifted radiant in priestly hands! Is it not the same symbol which, among the Persians, represented the sun's disk and glittering rays? Would not the Magi claim the whole scene for their own?" True, answered our friend, as he thought of Father Dermot; and in short, he is now a Pantheist: and may the LORD have mercy on his soul!

That such may, very possibly, be the various stages of New England degeneracy, unless Providence graciously gives mastery to the Truth, must be apparent to any one who knows the religious condition of the "modern Athens,"—as it is the fashion to style Boston, probably because so many of its inhabitants "spend their time in nothing else, but either to hear or to tell some new thing." The prediction is justified by glaring facts; by the very waning of Socinianism, which has emptied itself into the pulpits and seminaries of reputed orthodoxy, and dismissed its disciples to the lower seats of irreligion. Many, who care not to join a sect, are nevertheless, in fact, the disciples of Parker and Fourier. Swedenborgianism has got possession of some strong *points d'appui* in Massachusetts, and the state of Maine. Romanism dwells hard by, and confidently bides her time, while she secretly pulls every wire to hasten a reactionary development of ra-

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\* In his *Revolutions Anciennes*.

tionalism; while if the religious influence of Harvard be worthy of a name, it is already Pantheistic. A feeble attempt has indeed been made by one of its doctors to save the modicum of faith which he retains, and for which he fights, like an Athanasius; but there is not a straw's worth of difference between Pantheism and his own Ism, in the estimation of a Catholic. So true it is that even unbelievers love to imagine themselves Abdiels, and that—as our historical tract has noticed—they who all their lives have promoted the issues from which they shrink at last, will die in the last ditch, for the shadows of truth, to whose standards they profess to cling.

But we will not embarrass our own position by undertaking for the future. It may be that none of the seven Isms will ever win the day: the Truth may be graciously allowed to prevail. We are content to speak of the present. What actually is—is bad enough. RATIONALISM, in its broad comprehensiveness, is already the distinctive religion of New England. We appeal to the tracts we are reviewing; we appeal to the *movements* of the day; we appeal to the eyesight of every educated and pious man in the Six States. Again, we appeal to every New England Churchman, and we beg him to ask himself *where is the remedy, if not in the religion of which he is a professor?* Where else is the New Testament fully preached and fully believed? We look then to Churchmen to show their colors, and “to speak the truth in love.” Let a firm, consistent front be maintained; let us know ourselves, and show our antagonists that we know them. And, by *knowing ourselves*, we mean knowing what are truly the “distinctive principles” of our religion, as it exists among heresies so various and so flagrant. Episcopacy and the Apostolical succession may be regarded as matters of course. Our ritual system should be less commended, and more thoroughly carried out: for merely to talk about Lent and Ember-days is pharisaism, while the keeping of them, in unobtrusive sincerity and truth, would be letting our light shine before men. But our distinctive principles are THE CREEDS. The Trinity, the Incarnation, the Atonement, Regeneration, Justification, and the Resurrection of the dead—these doctrines, and those which are inseparable from them, as they are revealed in the Gospel, and as they were originally believed in the Church—are, in short, confessed, in our own Communion, and nowhere else in New England. This is a truth which every day is making more and more apparent; but as there are many persons involved in the spreading degeneracy, who do not suspect it, it is our duty to give them

warning, in the spirit of frankness and charity. Having no standards of doctrine, they cannot see whither they are drifting, nor how far they have already floated from the anchorage which they intended to hold. Let us then light up the beacon fires of Truth and Love. Let us lift up the Cross. Let us claim that as our great principle. To such an appeal, many an ear will be open, that closes like a bivalve at the first syllable about Bishops, Priests, and Deacons. We have depended too much upon cold logic and dry history; we have felt that the plain matter-of-fact doctrines of the Succession and the Apostleship were enough to persuade men. And so they would be, if men were ordinarily capable of seeing the bearing of these things, and of feeling their necessity. In our Church's feeblest day, and while she but lisped these alphabetic verities, amid scorn and contempt, their force was felt. Yale has never forgotten the searchings of heart, the hubbub and the havoc, that were made among her doctors a century ago, by the few *stubborn things* discovered in her library, by her own sons, ere yet habitual imperception had blinded their moral vision. To the merest outside truths, which we preach, the head and front of Puritanism bowed down in 1722. Yale never had a President of whom she has more reason to be proud, than of Rector Cutler, who leaving all she gave, came out from Puritanism, to join a feeble handful of Churchmen, because among them only he could find and exercise a valid ministry. Let her remember too her Johnson, and others with him, who made themselves martyrs for the same constraining truths; and let her not affect to sneer at doctrines which, however elementary, she has been made to feel so deeply, and to which she has paid such tribute! Yet we repeat it, these triumphs were gained upon a giant, with the sling and pebble-stones of our youth. We cannot do the feat again, for the simple reason that truth felt, and yet resisted, is less forcibly felt another time. The blow made all New England reel: but when Puritanism recovered itself, and found that it had retained here and there an important name, it could say to her youth, "the worst is over, and we are yet alive." This single assumption has been its preservation. It has taken for granted that the Church had no more to say, and has always represented the contest as one about forms, to which, sound minds refused to listen. This we have too much encouraged by consenting to make no advances, and by fighting the battle over, on the old fields. But it must be so no longer. The true issues now, are more serious, and by God's good providence we have grown strong. A hundred Churches

in Connecticut alone ; six Bishops, where once there seemed no prospect of one ; and a College baptized into the Trinal Name, and capable of being made an armory and a fortress of the Faith,—these are our sinews ; and for our strength—the Lord of Hosts is with us ; He teacheth our hands to war and our fingers to fight ! Now then, let us quit ourselves like men. We no longer dispute for outposts ; it is the citadel which is attacked, and which we must defend. In plain words, we are not contending for Episcopacy, but for the Faith once delivered to the Saints.

## CHURCH MISSIONS AND CHURCH EXTENSION.

ART. VI.—*Thirteenth Annual Report of the Domestic Committee*, presented at the Annual Meeting of the Board of Missions, at Providence, Rhode Island, June 20th, 1848.

*Fourth Triennial Report of the Board of Missions*, to the General Convention of the Protestant Episcopal Church, held in New York, in October, 1847.

THE conviction has become general among us, that in the Missionary work, as now conducted by our Branch of the Church Catholic, there is *something* wrong. This feeling is exhibited in reiterated complaints; in a withdrawal of confidence and coöperation on the part of many important parishes already, and in the certainty of more of this hereafter; and in the adoption of extraneous methods and policies for the disbursement of missionary funds. As to the question, *what is the real difficulty*, in our present Missionary system, there is probably much diversity of opinion. Some, suppose it to center in a want of the "missionary heart," or in a prevailing apathy on Missionary subjects. Others, regard the difficulty as *organic*, and as growing naturally, and necessarily, out of our present system, which they deem unwieldy, expensive, untrustworthy, and inadequate to develop the capacities and energies of the Church, or to meet the wants of the world.

In offering a few suggestions upon this most important subject, we are not, we think, going out of our province as Church Reviewers. We shall speak as one wholly disconnected with our present Missionary organization; and yet with no indistinct view of existing facts; and not altogether unmindful of their present and prospective importance.

It is evident enough, that to the successful prosecution of the Missionary work on the part of the Church, two things only are necessary: *first*, the vigorous existence of a true missionary spirit; and, *second*, a suitable instrumentality, or agency, by which that spirit may act. Hence, the best methods for the production of such a spirit, and the ascertaining such an instrumentality, are the only important objects of inquiry.

In examining both these points, we shall reverse the order in which they have been named.

It seems to us, that the question, what is the proper agency or instrumentality for carrying on the work of Missions? is



not left for the first time now to be raised. The missionary work, or, in other words, to go into all the world and preach the Gospel to every creature, baptizing them into the name of the FATHER, and of the SON, and of the HOLY GHOST, is a work imposed by HIM who is HIMSELF the AUTHOR of the scheme, as a distinct and imperative duty, upon a distinct Body or Organization of men. And He added thereto His own promise, "Lo, I am with you alway, even unto the end of the world." Churchmen, who see in that commission the appointment of an Order of men, perpetual and unchanging until the end of time, cannot but see in it, also, the imposition upon that Order, of a specific duty; the committal of a special and unchanging trust. The Apostolic Commission must be as special and binding, in its duties and trusts, as in its persons; and the Church may, with equal propriety, discuss the expediency of dispensing with one as another part of that Commission. Hence it necessarily follows, that the Church of CHRIST, is herself CHRIST's own chosen appointed instrumentality for spreading the Gospel; and instead of stopping to raise the question of the Church's adaptedness to such a work, she would do better to leave that question with her Master, looking in a spirit of docility and obedience unto Him who is the Author and Finisher of her Faith. This view, simple as it is, was that upon which all the early missions of the Church were conducted, and her triumphs achieved. The early Church was a Missionary Church. The Apostles were themselves Missionaries. St. Paul was eminently a foreign Missionary. St. Peter was eminently a home Missionary. Nor did the leaders of the Church then dream of divorcing the Church from her work, much less of organizing a society to do it for her. Such an alternative has been left to modern times, and is, we think, one of the bitter fruits of defective views of her nature, design, and true glory. The Church has come to be viewed as something that is merely external and formal; as having, to be sure, authority and power, but not as God's chosen instrumentality of grace and blessing. She thus "assumes the austerity of a Sabine mother, rather than the affectionate, loving-kindness of the daughter of Zion." But this is far from answering to that specialty of trust, which CHRIST, the Head, imposed upon the members of his own Body; and it is far enough from that spirit, in which the lofty eloquence of Isaiah, and the descriptive strains of the Psalmist, speak of *her* mission and victories.

We do not deny that there may be circumstances, under which the Church may be obliged to do her work indirectly

and virtually. She may be so hampered by worldly entanglements, that, in her ecclesiastical capacity, she cannot act; and just to this extent, her position is unnatural and humiliating. Such, we believe, to be the condition of the Church of England, at the present day. Her alliance with the State, her loss or abandonment of Ecclesiastical Councils; her inability, fancied or real, to act distinctly and directly as a Church of God, have led, and, under the circumstances, necessarily led, to those voluntary organizations which, during the last century and a half, have done so much in the cause of missions. The Society for the Propagation of the Gospel in Foreign Parts, the Church Missionary Society, the Society for Promoting Christian Knowledge, and other kindred Societies, are but the outworkings of a true missionary spirit, deprived of the medium through which that spirit would more naturally flow. Her House of Convocation, her Provincial or Diocesan Councils, in which the Church of Christ herself should be seen doing her own work, these are the proper organs for the missionary spirit there. And there are evils in the practical workings of the English Missionary Systems, which, though obvious enough, we do not care now to discuss. But it is obviously illogical and absurd, to graft on to the American Church a Missionary scion, taken from such a stock. The state of things among us, is wholly dissimilar. Here, the Church is left free and unhampered by the State, to execute the commission with which she is charged; and, in our judgment, she has no right to shrink from her work, or hand it over to others to do it for her.

Here then, we think we have reached the first great obstacle to the Missionary work, in our Branch of the Church. Our present Missionary Organization is not the Church herself, doing that with which she is solemnly charged. Nor is it enough to say, that she has control over present missionary operations; or that the officers of the Missionary Society are responsible to her. Still, the humiliating fact remains, that she herself, as Christ's own chosen instrumentality, is not in the field, bearing the burden and heat of the day.

Neither does the present Missionary Society possess the elements of efficiency. It is not a merely voluntary society, in which a spirit of affinity brings together men of the same likes and dislikes; and in which that *esprit du corps* may exist, so necessary to success. Neither is it a properly constituted representative body; for it has in it representations made upon other bases than those which the Church herself recognizes. Hence, in a Society so constituted, it is no won-

der that practical difficulties at once spring up, as they always must and will. Difficulties are inseparable from such a system. And so we see, that when the Church assembles in her General Convention, and in her Church capacity, instead of proceeding to consider some of her most important duties, she first, as if these duties were no part of her legitimate work, abandons those constitutional elements, those specific departments of labor and counsel, which she possesses, and enters into an arena, where all the distinctive features of Christ's appointment are given up, and where, in exchange for that harmony of counsel and unity of action which she so much needs, hitherto there has been exhibited a mortifying lack of both.

We say then, let the Church, as such, assume the missionary work. If the field is the world, and the Church a Missionary Society, of which every person is a member in virtue of his baptism, let the Church attend to the duties of her vocation, and let the Missions of the Church come in for their place in her counsels, efforts, and prayers.

Such a method, besides its claim of consistency, would be found to have another, of simplicity and efficiency. The Church in her General Convention, a body representing every portion of that Church, might specify which portions of the entire field should be regarded as missionary ground, and might allot to each of the Missionary Dioceses, such a quota of the general offerings of the Church, as should be fair and equal. These offerings should all be lodged in some central position, subject to the orders of Bishops in charge of missionary fields, who would draw at regular intervals for their portion of the general fund. These contributions from the Church would be measured by the actual strength of Christian charity; and being less dependent upon temporary expedients, would soon assume a more systematic and stable character, upon which a good degree of reliance could be placed. In this case also, the Bishops would have entire control over the expenditures in their several fields; which would be a most important point gained; and would soon be enabled to decide very exactly to what extent the wastes around them might be entered upon. In what proportion this distribution of the general funds of the Church should be made, should be determined by a Committee fairly representing every portion of the whole Church. And the harmonious carrying out of the plan, as well as a spirit of justice, would require that the allotment be equitably made.

The same method might also be adopted with respect to the Foreign Missions of the Church; the vigorous prosecution of

which, must always be no bad index of true missionary zeal among us. That activity and energy of charity, which attends to the Church's real wants at home, is an element which scans not over nicely territorial limits, but overleaps all such barriers to bless a brother in need, for whom CHRIST died, wherever he may be found. These Missions would necessarily be placed under appropriate supervision, and so far from suffering under the plan presented, would, we think, soon assume a more vigorous and cheering character.

During the intervals, between the Sessions of the General Convention, the Church might appoint annual or semi-annual Convocations, for the express purpose of awakening in every section of the country, missionary zeal; and might also establish, in some central position, an agency to act as the organ of communication between the Bishops of the mission fields, and the Church at large; and by which agency, the Missionary periodical of the Church might be conducted. To mature this arrangement would demand great wisdom and prudence. For experience would doubtless prove, that the real wants of the Church must be brought to bear steadily and distinctly upon the hearts of her members, before they can be stirred to faithful action. To give authority also to these calls of duty, the Church might, by Canon, make it imperative upon every minister, to take up stated collections to meet the Church's missionary wants.

The plan, as now briefly sketched, would of course lead to the ultimate abandonment of the machinery now connected with our missionary operations, but which should be kept in vigorous motion, while retained and until exchanged for a better. It would be simply the Church herself doing that which some other body is now attempting to do in her stead. Nor do we hesitate to predict the happiest results from such an exchange, and especially if adopted with unanimity and confidence. The plan professed is Church-like. It is simple. It is fair and equal in its bearings. It is economical. It can be made authoritative and obligatory. It is, more than all, the expression of Faith in that scheme which HE contrived, who is the Author and Life of the missionary work. It would show the Church to be what it really is; not a mere system of externals—a mere theory; but the living Body of CHRIST, doing that which He imposes, and the world requires. It is one on which we believe different views in the Church may harmonize. The late Dr. Milnor, writing in 1837, says of the missionary work, "It still appears to me the appropriate concern and bounden duty of the Church, through its regular organiza-

tion, and ought not to be devolved, but on the default of the Church, on mere voluntary associations."

And then, when the Church assembles in her general Councils, how would the Missionary heart be quickened and animated by those earnest appeals, which are now worse than wasted in conflicting and disheartening agitations! Confidence would be restored. And streams of charity, now withheld from indifference, or want of confidence, flowing in from every nook and corner of the Church, would make glad the City of our God.

Aside from a plan which shall embody, at least the prominent features above presented, we see no alternative but the adoption of another, in which every one of those features must be lost. In other words, in giving up the present organization, which seems now next to inevitable, the only other alternative, is the system of Voluntaryism, in which of course, all the conservative elements of the Church are at once lost. And if such a course is contemplated, by any true lover of the real prosperity of our Zion, (and to no other do we appeal,) what results, we ask, are sure to occur, as the fruits of such a choice! Instead of that broad and Catholic basis, on which the Church can, and ought to meet in a spirit of conciliation, harmony, and love, there must come into necessary play, the action of party affinities and sympathies, party animosities and recriminations, party organizations and agencies; and these worldly and jarring elements of discord must be distributed into every Diocese and parish of our land; to be borne with, perhaps, in some of the larger fields: but to become absolutely ruinous to the Church where she is weak, and struggling for existence. And yet, between a more Church-like system of missions on the one hand, and one in which every distracting element shall be introduced and perpetuated, we see no practicable alternative.

In the above remarks, there has been no recognition of Diocesan Institutions already existing; and in some of the larger Dioceses in vigorous operation. It is evident enough that, as all such Institutions are the creatures of independent Dioceses, so the Church, in her National Councils, can have no power to touch them. It is scarcely conceivable, however, that any Diocese should so forget her duty as not to sympathize with, and contribute to, the general missions of the Church at large; while it is certain that several of the weaker Dioceses must, for many years, be greatly dependent upon the munificence of the older and stronger portions of the Church.

In so far as the proper agency for conducting missions is

concerned, we have presented the above suggestions, with no confidence, except so far as they are found to harmonize with the nature, constitution, and duties of the Church of Christ, and as the Church herself is ready to act upon them unitedly and vigorously. It will be remembered also that we have not been discussing at all the principle of voluntary Institutions. What we have been contending for, is, that the Missionary work is one which cannot be left to voluntarism, and one which has been immediately committed to the Church as such. Those, therefore, who place no confidence in such institutions, will admit at once the correctness of our views; while those who contend for the expediency of the voluntary principle under certain limitations, yield nothing by admitting the facts upon which our plea is based.

We turn next to another inquiry, How can a true missionary spirit best be promoted?

In order that this spirit may thoroughly pervade the Church, and exactly appreciate the work to be done, it is necessary to have done with superficialities; to place no reliance on temporary and spasmodic excitements; to use seldom, if ever, those special appeals to which the Church has become so coolly accustomed; and to lay broad and deep a foundation on which a massive superstructure may be reared. And to do this, we must begin with elementary principles. We must go back to the baptismal vow; to early catechetical instruction; to the distinctive principles of Christianity; and there learn what we are by nature; what we are by Grace; and what we must be, and do, as members of Christ. This is a slow process, but it is sure in the end; and it is the only one on which the Church can rely. Christian charity must be taught as an unfailing test of Christian character; and Christian parents, sponsors, and children must all be taught, that if they have not the spirit of CHRIST in this respect, they are none of His. And here we stop to ask, have not the Clergy of the Church failed in thus declaring the whole counsel of God? Has not the spirit of the "Offertory," which recognizes the giving of alms as a qualification for the Holy Communion, been lost sight of? and has not a spirit of self-indulgence and self-enthronement intruded itself into our holiest hours, and sought to hallow even its grasping avarice with the most solemn mysteries of religion? We cannot stifle such inquiries, when we see how meagre are the missionary contributions of the Church, compared with her ability and her wants. There is wealth enough in the Church. There

is a readiness to give, and give largely, for every object for which there is a heart to give. Within the last few months more money has been expended by a single parish, upon the structure of a Church edifice, than has been contributed in three years by the whole Church in the United States for Foreign and Domestic Missions; and yet scores of faithful pioneers of the Cross, sent forth at the Church's bidding, are bitterly suffering for the bare necessities of life, ashamed to tell the world the story of their trials and the Church's neglect. The Spartan mother may well remind Churchmen, where, and what, the Church's brightest ornaments are.

There is another illustration of this same spirit, demanding attention, and pointing to its corresponding duty. We refer to the final disposal of worldly goods at the hour of death. There is a rubric in the "Order for the visitation of the sick," which directs, that, in the preparation of the soul for its departure, the minister shall "not forget earnestly to move such sick persons as are of ability to be liberal to the poor." Here the Church, recognizing the same radical principle of charity, regards all her members, not as owners, but only as stewards, and, as such, bound to render unto God of the fruits of their labors. Yet who of our ministry, summoned to the bedside of the dying, are faithful, at that hour, to Christ and His Church! In some of our parishes there have been, and are now, persons of princely fortunes, who might give their thousands and hundreds of thousands in charity, without infringing upon any claim of kindred; and yet there is not a sentiment prevailing which prompts to such noble deeds. Alms which might come up as a memorial before God, are withheld. It was not so in the early Church. Even Rome, with all her corruptions, understands the genius and claims of Christianity in this respect, better than we. And those past ages, which, in our conception, are shrouded in darkness, witnessed free-will offerings to Christ, worthy of emulation now. To what this vitiated public sentiment is owing, is a question which we shall not now discuss. We doubt not, however, that it has resulted, partly, as a reaction from doctrinal Romish errors as to the nature of good works, partly from imperfect or mistaken views of Church obligations, duties, and privileges, partly, and more especially, from want of an all-engrossing spirit of love to CHRIST, which consecrates all we have and are to HIM; a want of that living union with HIM, the living HEAD, which should cause the pulsations of His heart to be felt throughout every member of His Body. Whatever the cause may be of such a false sentiment, the duty of opposing and counteracting it is obvious.



In inculcating, however, Christian charity, as a necessary test of character, we may not lose sight of one jot or tittle of that Christian System, every part of which we believe belongs to the Body of Christ. However highly we may regard and esteem those who differ from us, for their zeal, piety, and good works, yet we may not ourselves forget any one of the visible features of Christ's Church; and we should embrace and maintain them, not in a spirit of asperity, or of controversy, but of meekness and love. The whole tendency of the age is in another direction. Creeds, and confessions, and platforms, are fast becoming merged in an all-engulfing indifferentism. Indeed, there is a harshness in the severity, and a boldness,—we might say, insolence,—in the dogmatism, with which self-styled reformers of the day are denouncing every doctrinal and ecclesiastical feature of Christianity, which are peculiar to our times. Creeds are assailed. Action is deified. Sincerity is now the genuine test of orthodoxy, as if there could be right action without right belief. Here then is another point which must be met. Of course, the hue and cry of bigotry will be raised. Infidelity and a spurious charity will echo and re-echo the charge of exclusiveness. But the Church will be true to her Master, though she is “foolishness to the world,” and the faithfulness of a covenant keeping God, will be hers.

These remarks will show where we must begin in laying the foundation of a true missionary spirit. The little child must be taught from the moment it leaves the baptismal font, that it is not its own; that it is bought with the precious blood of CHRIST; and is bound to glorify HIM with its body and its spirit, which are His. Let such a generation grow up in the Church, baptized in heart and life with the Spirit of CHRIST, and intelligently attached to His Institutions, and the work of Church Extension has been well begun. It will be felt in all our older parishes, uniting and invigorating them, and making them fruitful in good works. It will give tenacity of character to every son and daughter of the Church, wherever they may go, which will manifest itself in new and widening influences.

For the production of a true missionary spirit in the Church, there is also needed, we think, a much bolder presentation of *Missionary Obligation*.

A spirit of Christian charity may exist, and yet not prompt to missionary effort, for want of a right direction. There are those in the Church, of noble hearts and abundant means, who always cheerfully respond to the calls of local charity, but who yet view at least with indifference, *missionary* claims.

This class of persons must be reached ; while throughout the length and breadth of the Church, the conviction of missionary obligation needs to be greatly quickened. And this can be done. The formal assumption of this work by the Church, in her official capacity, would silence a thousand objections. Even the declaration, by the General Convention of 1835, that every baptized person is a member of the Missionary Society, sent forth a startling sensation and holy joy throughout our whole Communion. Perhaps it was all for which the Church was then prepared. Let her now act consistently with herself, and meet claims, the justice of which she then so nobly acknowledged, and a great point will be gained ; more, we venture to say, than can be effected by the appeals of mere voluntarism for half a century. There is an element of character in the Church which cannot be reached but by the Church herself. It is the gentle tone of a mother's voice, which, whether in accents of authority or encouragement, always meets with its response in the heart of her child ; and it is a tone which no servant can ever successfully imitate. This element of character is to some extent accidental. It has grown up from the position of the Church in these modern times. It is a conservative element. It deprecates a spirit of revolution and ruthless change. It loves the quietness and peace of home, and the associations which cluster around its sacred hearth. It plants its roots deeply and silently, and cultivates the lovelier graces of the Christian character. Not so with many, perhaps most of the denominations, by which she is surrounded. They attract the noisy, restless elements of society. They are society in action, or rather in the attitude of action ; and if they fail to reach the promised goal, (and they almost always do,) it is yet from no want of the din and confusion of change. We said this element of character in the Church was accidental, and so it is. But this feature of the Church herself is not accidental. It belongs to her nature and constitution. While with the rapid growth of the Church, larger portions and more varied elements of society will be brought within her folds, giving of necessity to her future character, a union of energy and solidity, from which, directed aright, every thing may be expected. In the missionary work of the Church, she herself must give that direction ; and with such an authority, a sense of obligation can be awakened, which shall be felt wherever the heart of piety exists. The duties and motives of the work are such, that when fairly urged, no Christian heart can or dare resist them. Let the missions of the Church then be planted upon such a basis, and be carried on in such a spirit,

and we shall witness the workings of a missionary policy, such as is worthy of the Church, and of the world's necessities ; not creeping, contracted, and faithless ; but bold, comprehensive, and earnest ; a policy which shall seize hold of providential events ; which shall conceive great things, and do great things for CHRIST and His Church. At the present day, the progress of events, and the watch-word of the world, is, ONWARD. This, too, must be the watch-word of the Church ; onward, in trustful obedience ; onward, in a spirit of self-sacrifice ; onward, in far-reaching plans of beneficence ; onward, in her bright career of blessing and honor.

The above remarks present our views as to the proper medium for conducting missions, and the method for producing in the Church a true missionary spirit.

There are, however, two or three suggestions remaining to be made, in connection with this subject of Church Extension.

It is of immediate and vital importance to sustain, in suitable positions, Colleges and Seminaries of learning for the express object of training young men for the Christian ministry. Institutions nominally connected with the Church, or under the general superintendence of Churchmen, are not what is needed. As to an unchristianized civilization, it is no blessing. France, with all her Universities, is but a great cauldron of raging and devouring elements. The great secret of her troubles, is the infidel heart of the French nation. Nothing can save our Republic from a similar destiny, but God's own chosen instrumentality, of a living ministry : of men thoroughly trained and devoted to this high and holy object ; and yet for such a supply, we can look only to institutions established for this very end. A miracle only can meet the wants of the Church and of the age, if it be not met as we propose. As a mere profession, the Christian ministry has few worldly attractions. Young men of commanding talents, and of ripe scholarship, find other avenues to exertion far more inviting. Commerce, Science, each of the other learned professions, the Army, the Navy, the facilities for amassing easily and almost certainly large fortunes, the spirit of restless enterprise which is electrifying the public mind, all these are operating successfully upon the minds of young men. The Christian ministry cannot but appear in contrast, in a most unattractive aspect ; where they must toil in patience upon a stinted and reluctant support ; where they must encounter the whims and caprices of ignorance and self-conceit ; where they must be tempted to trim to the popular breeze and compromise the plainest

truths of Christ and His Church, or meet with obloquy ; where they must stem the torrent of numbers, and of what the world calls respectability. Under such circumstances it is not strange that few, comparatively, are willing to devote themselves to this self-denying but holy work ; and that these few are not always the men to give tone to society, and direct public sentiment. And hence it appears that there is no practicable remedy for these wants, but planting strongly, and sustaining vigorously, Colleges and Seminaries for the special purpose of training up a ministry, and such a ministry as the age demands. The Romish Church is acting upon this policy. Several of the leading denominations of this country are pursuing this plan. The Bishop of Illinois, and the Bishop of New Jersey, are engaged in incipient labors, and beginning to plant seed which, with God's blessing, will bear fruit an hundred fold, when they shall have gone to their rest and reward. And we think we notice a growing determination in other portions of the Church to make institutions of learning more positively Christian in their character and influence. But these institutions must be such that they will command respect in all quarters ; and be so endowed that they can open their doors freely, and gratuitously if need be, to every young man, properly qualified, in whose breast there has been enkindled a desire to serve CHRIST at His holy altar. The Church can well afford to train up a ministry, suited to her wants and subject to her bidding. But that training must be of no ordinary character ; and that ministry of no common stamp. They must be men and gentlemen. They must be men of ripe and varied learning, skilled, like St. Paul, in the wisdom of this world, and in all the arts of the Church's wily foes. They must be men of Faith ; men of fortitude ; men of practical wisdom and common sense ; men of humility ; men of patient self-denial ; men willing to live and labor, and die for Christ ; men who magnify their office ; men content to labor in the humblest position where the Church needs them ; men who, caring little for "the loaves and fishes," and not seeking for a respectable parish, where they may doze away a life of ease and comfort ; on the contrary, count not their own lives dear unto themselves, so that they may win souls to Christ. These are the men for which the Church now pleads ; and again we say, that the planting and sustaining schools, colleges, and seminaries, in the East, the West, and the South, for the raising up such a ministry, is vitally connected with the work of Church Extension.

In the work of Church Extension, regard should be had to the fields which should first be occupied, and the manner of occupation.

There is no portion of our country, which must not be looked upon as, in a certain sense, missionary ground; and where the Church should not contemplate planting her holy institutions. And never did the eye of faith survey such a field, as that which our country now presents. Prospectively the view is appalling. Our wildest dreams can hardly catch the magnitude of realities. The hand of Providence is opening a door of the widest usefulness, with the smallest expenditures. It is a field where all the resources of national greatness are developing with inconceivable rapidity. It is a field filled with great cities, springing up as by enchantment, in which nearly one tenth part of the population of our country now exists. It is a field, into which a foreign immigration is pouring its quarter of a million annually, comprising multitudes of the better, as well as the lower classes of society. That vast region, which is to be the central and controlling division of our country, lying between the Alleghany and Rocky Mountains, embracing its seventy rivers and nearly 17,000 miles of navigable waters—the richest portion of our globe, in every thing which contributes to the physical greatness of a nation—is being filled by an industrious and enterprising people. At the past and present ratio of increase, more than one hundred millions of souls will be numbered in our American Republic, within the life-time of some who may read these pages. Under these circumstances, we say, in the language of a far-seeing British writer, “Our policy is emphatically a home policy.” Our duty, even to the heathen world, should lead us to withhold no possible efforts to Christianize the American mind. Let American literature, commerce, and influence, be baptized with the baptism of Christ, and a great work for the conversion of the world is at once effected. Let this work fail; let infidelity erect its temples, and plant its standards, and mould our social and civil institutions, as it is now busily and ingeniously attempting; let the heart of this nation be poisoned; and the world’s conquest to Christ is delayed perhaps for centuries.

With such a work before her, the Church should be careful as to the fields which she occupies. And we think the Apostolic rule should be the rule now. St. Paul, in speaking casually of the details of his work, says, “We came . . . from thence to Philippi, the *chief city* of that part of Macedonia, and a colony; and we were in that city abiding certain days.”

Upon which, St. Chrysostom observes, "the writer goes on to mention the places, as writing a history, and marking where he spent any time; and he shows that he *tarried in the great towns*, but passed by the others." And again he remarks, "It is mere senselessness to run at random. Let us then do the same. Let us instruct the foremost first, that these be not a hindrance to our dealing with the rest." In this policy of St. Paul, and thus commended by St. Chrysostom, we learn a lesson for our own times. The strong points of our country, the large cities and towns, must first be occupied, both as thus giving readier access to a larger number of souls, and because they always have exerted, and always must exert, a controlling influence upon the intellectual, social, and religious condition of a country.\*

And yet such is the aspect of society in the newer settlements, and so unlike any thing known in Apostolic times, that means must be employed, which shall also bear directly upon the increasing multitudes scattered over our wide prairies, and in the new and newly forming States, soon to teem with a vast population. To reach these, a system of itineracy seems indispensable. A class of men is needed, who shall search out every log house and cabin of our western wilds; men who know how to accommodate themselves to the rude habits and uncultivated tastes of such a people; and who, carrying there the Gospel, in its simplicity and purity, shall anticipate the movements of infidelity, ready to start into a rank and luxurious growth. The Church has already anticipated the employment of such a class of pioneers, in her Fifth Canon of 1847, and the practical application of its provisions, could not but be attended with the most cheering results.

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\* The growth of American cities is unequalled in the history of the world. Half a million are embraced within the limits and suburbs of New York; and a quarter of a million within those of Philadelphia. New Orleans contains about a hundred and fifty thousand inhabitants; Boston, one hundred and thirty thousand; and Baltimore, one hundred and five thousand. Cincinnati, in 1800, contained 110 families; now it numbers a population of a hundred and twenty thousand. St. Louis, in 1810, had a population of 1600; now it numbers 60,000. Buffalo, in 1825, numbered 2,412 inhabitants; now it contains about 45,000. Lowell, in 1828, had a population of 3,532; now of more than 30,000. Chicago, having the growth of a few years only, has reached a population of 18,000; and Milwaukie, of still more recent origin, is rivaling that city.

## NOTICES OF BOOKS.

GOD IN CHRIST. *Three Discourses, delivered at New Haven, Cambridge, and Andover, with a Preliminary Dissertation on Language.* By HORACE BUSHNELL. Hartford: Brown and Parsons, 1849; pp. 356.

Many years ago, as we have been informed, the members of a Congregational Society somewhere in Connecticut, came to the conclusion that their house of worship would not be any thing worse for a new coat of paint on the inside. The choice of color was left to the Pastor, who, with a very commendable reliance on his own abilities, went to work in the premises, as if no laws of coloring, no rules of mixture, no proprieties of shade, no adaptations of tint, had ever been settled or decided; as if, in short, no other interior had ever been painted, but it devolved on him then and there, to take for the first time the seven primary colors, and combine them. To work accordingly he went, mixed and stirred in a very original way, produced a very original tint, beautiful to him, if to nobody else, and rested no doubt in the conviction that he had done a very wonderful thing. What to him were artist-laws, the decisions of genius, or the rules of masters, consecrated though they might be, by the assent of centuries? To him there was nothing beyond his seven colors, then for the first time, so far as he seemed to know, to be put together; and the occasion was only one, in which he was to bring to a practical settlement, a question which colorists had for centuries erroneously imagined to be settled.

The author of the "Three Discourses," and the "Preliminary Dissertation on Language," has been setting himself to work in Theology, in much the same way as our painter did in colors. The "*General Association of Connecticut*" laid upon him the duty of "*discussing*" the "Divinity of Christ;" a point which the GENERAL COUNCIL OF NICE so settled, as to render discussion a very needless thing. And he undertook the duty, because he thought the time had come "when a reinvestigation of the subject would be more likely than at any former period, to issue in a practical settlement, or approach to settlement, of the questions involved." The "Divinity (!) School of Harvard University," invite him to address them, and having at the moment "just emerged from a protracted state of suspense or mental conflict," in relation to the "theologic view" of the Atonement, he concludes to settle that question also. The Porter Rhetorical Society at Andover extending to him a similar invitation, he determines then and there to settle another very important question as to Dogma and Spirit. And then, being, as it would seem, instinctively certain, that on no ascertained laws of language or logic, can his Discourses be sustained, he crowns his work by prefixing a "Preliminary Dissertation," in which he advances an *original* theory of language, and endeavors to annihilate the syllogism.

Now, really, there is in all this a boundlessness of self-reliance and complacency, not to say conceit, which verges on the sublime. We wish some one would take the trouble to count the number of times the personal pronoun "I," is used, throughout the work; opening the book at random, we have found it repeated thirteen times on one page, and we hugely suspect the printers must have furnished themselves with extra sets of that very significant letter. What a pity, that the venerable Fathers of Nice, Constantinople, Ephesus, and Chalcedon, could not have listened to the practical settlement of a question which their unanimous voice, and the assent of fifteen centuries, pronounced upon so definitely, but to so little purpose! A little puzzled, no doubt, they would have been with the *modus operandi*, for, at Nice, for instance, the question was not, "What do you, and you, and you, think about it?" but, "What has ever been held in that Diocese over which you preside, from the time of that Apostle or Apostolic man, whom you



succeed!" People in those days did not try to "think themselves together;" but they came together on the ground of Antiquity, Universality, and Consent. We acknowledge, however, that the Nicene question would have been a very awkward one to ask in the body which our author was addressing at New Haven, if for no other reason, yet for this; that in the majority of cases each congregational minister, with the aid of his "Church members," alters the creed to suit himself. We know one Society which within half a century has had three Creeds! Still, the sublimity of the Orator's complacency remains intact and unapproached. It is the one great feature of the Book, paramount and splendid.

As to the work itself, its claims to originality are very small. The theory of language is perhaps new, at least in parts, and at all events it is crude. The attack on the syllogism is much more ably put by Mr. Bosanquet in his *Logic*, and is most thoroughly exposed and replied to by Mr. Stuart Mill, in his Chapter on the Value and Functions of that important instrument in *Logic*. The first two Discourses contain a new mixture of old forgotten and exploded heresies, which never had enough of vitality in them, even to leave in the intellectual atmosphere, the customary odor of decay, together with some truths distorted or half realized. The combination is new perhaps, but the elements are as old as Paul of Samosata. The third discourse is a meagre *rechauffé* of Dr. Hampden's Bampton Lectures, quite as hazy and wrong headed, but by no means as learned. The author thinks the work will call forth no controversy, and here we entirely agree with him.

On one point, we have a single practical remark to make. Dr. Bushnell seems to grant, that the great Doctrine of the Trinity was committed to the Christian Church in the Baptismal Formula. Most undoubtedly it was; the elements of all essential Doctrine too, are contained in it. But to whom, let us ask, was that Formula committed, to be handed on and perpetuated, whether as Formula of Baptism, or Doctrine, till the end of time? To the Apostles and their Successors. And they who would like to see how the doctrine fares, when it passes to other hands, may look at Germany, Geneva, and New England.

On one other point we shall venture a suggestion. Dr. Bushnell lays it down as a rule, that those who differ concerning the Divinity of our Lord, must "think themselves together." We might as well expect to make a wounded man whole, by chopping him in pieces. The only method by which a return to Unity in this, as in other things, can be accomplished, will be by returning to the Catholic Creeds; received not as the excogitations of individuals, nor yet as *oral* traditions; but as written Formulas, containing the solemn declaration of that Faith which was in the beginning, is now, and ever shall be. And these Creeds must be stripped of all those additions, with which Tridentine Councils and Westminster Assemblies, both doing the self-same thing, have overlaid and smothered them.

With a few words more, we will close. However much the self-opinionated complacency of a person, who makes himself to himself the center of all truth, may provoke a smile, and warrant an expression in words of the emotion which that smile also expresses, yet is there no position more truly pitiable, than that of one who stands thus alone amid elements of theological truth, and tries to rear up from them for himself, a theology—like a boy attempting to build a pyramid. Cut off from all association with a glorious past; deaf to its many voiced witnessings and worship; owning no fellowship, and feeling no brotherhood, with its Confessors and its Martyrs; taking what he does take of its Creeds, only as his own excogitated results, not as the received testimony of the Universal Church; left like a motherless child to find out things for himself, instead of learning them from her loving lip; without a Liturgy or even a Hymn that has echoed on for ages; without a holy year with all its sacred influences, teaching doctrines in just the most powerful way in which they can be taught; beginning at the beginning for himself, instead of starting with the vantage way of the wisdom of ages; he presents a spectacle of loneliness and isolation, which chills the very heart. There is for him no rest, no repose, no genial hours of hallowed memories; nothing but rude questioning, and sharp debate, uneasy doubts, quieted by uneasy solutions. His truths to-day, become to-morrow falsehoods. He is ever in painful motion, strain-

ing after something new, and when he has got it, throwing it aside. Speculating, theorizing, planning to utter weariness he may be, but—

“Meanwhile, the Heart within the Heart, the seat  
Where peace and happy consciousness should dwell,  
On its own axis restlessly revolves,  
Yet nowhere finds the cheering light of truth.”

**THEOPHANY:** *Or, the Manifestation of God in the Life, Character, and Mission of Jesus Christ.* By Rev. ROBERT TURNBULL, Author of “The Genius of Scotland,” “Pulpit Orators of France and Switzerland,” &c. Hartford, 1849; 12mo. pp. 239.

Mr. Turnbull is known to the public as a popular and pleasing writer on themes somewhat less elevated than this, the loftiest of all. The work which bears this exalted title is one which a Christian reader will be gratified to see amongst the literary appearances of the age, as indicating a taste for the sublimest, holiest, and most instructive of contemplations; and cannot but wish that it may find many minds whose fervor may answer to its own.

Of the two Parts of this volume, the first treats of the Life of Christ, the second of His Character and Mission; and each is divided into six Chapters. A rapid and interesting survey of the state of the ancient world at the birth of the Saviour introduces some reflections on His birth itself; from which we pass to His childhood and youth, and the scenes of His ministry, and so to His death, resurrection, and ascension; and at each step, the thoughts of the author are illustrated or enforced by passages from the English Divines, and from various other writers of different nations. The book is one of those, in which a fine quotation is preferred to the development of an original thought at greater length. Repeated citations from the eloquence of Jeremy Taylor, declare that the great master of devout contemplation has not been left without study. Indeed, the tone of Mr. Turnbull is that of one who admires and appreciates the older and profounder theology; and there are few things in his volume which a conscientious Churchman might not have written.

The second Part is the more important. It opens with an admirable exposition of the sinfulness of our Lord; and then dilates, with great force of argument, on His divinity and the mystery of His incarnation. With the chapter entitled “Theories of the Incarnation,” we are least satisfied. The author rejects the error of Sabellius, yet thinks Athanasius a little bold, and seems desirous to relinquish the expressions which involve an “eternal generation,” as if they designated a theory. We apprehend that “eternal generation” signifies neither more nor less than, in two abstract words, what is declared by the concrete terms “the Son,” who “was in the beginning with God, and was God.” This chapter closes with “that fine old prayer, of mingled thanksgiving and supplication, addressed to the Father, the Son, and the Holy Ghost, the *Te Deum Laudamus*.” The next chapter is on the Atonement, which the author regards as strictly “an expiatory sacrifice or substitutionary sufferings,” though not as “purchasing” the very mercy from which it proceeds. His argument against the Unitarian perversion of the doctrine is pointed and cogent. Seldom have we been so shocked as at the language which is here attributed to Dr. Gannet, the successor of Channing. Speaking of “the conduct of the conscience-stricken sinner,” who “makes Christ his refuge as if the mercy of God were not large enough to overshadow him,” “leans on the merits of Christ,” “and when pointed to the mercy of God, feebly reiterates that he trusts in his Saviour,” Dr. Gannet says, with a “startling consistency” which makes our blood run cold, “to me language of this kind is indescribably painful. It robs the deathbed of the sincere Christian of half the influence which I wish it to exert over me.”

In his last chapter, Mr. Turnbull declines admitting that “the higher nature of Christ could not suffer.” On so awful a theme, however, he is profoundly reverential; and although we do not perceive that any thing is gained by his argu-

ment beyond the common doctrine of the perfect union of the two natures, we apprehend from it no serious injury to any reader. The work concludes with a fervent prayer to the Saviour, from Jeremy Taylor's *Life of Christ*; and it is in general such a practical book as we rejoice to see, where the operation on the feelings is not only preceded, but effected by a broad and thoughtful display of truth, into which angels desire to look deeper and deeper.

**THE FAMILY PRAYER BOOK:** *Or, the Book of Common Prayer and Administration of the Sacraments, and other Rites and Ceremonies of the Church, according to the use of the Protestant Episcopal Church in the United States of America; accompanied by a General Commentary, Historical, Explanatory, Doctrinal, and Practical, &c.* By THOMAS CHURCH BROWNELL, D. D., LL. D., Bishop of the Protestant Episcopal Church in the Diocese of Connecticut. New York: Stanford and Swords, 1849; 8vo. pp. 800.

At the time when Bishop Brownell first announced his intention to prepare this book, such was the estimate of the importance of the proposed work, and such confidence was felt in the faithfulness with which it would be executed, that letters were immediately sent to him from, we believe, every one of the Bishops then in the Church, expressing their warm approbation of the plan; and we are happy to see those letters of Bishops White, Hobart, Griswold, Moore, Kemp, Croes, and Bowen appended to the volume before us; together with the names in commendation, of the most distinguished Bishops and Presbyters of the Church, of more modern times. No individual book has ever been written and published in our Communion, which has received such universal approbation. It bears throughout, the marks of that varied reading, that elegant scholarship, that severe taste, that matured judgment, that sound Churchmanship, that chastened and elevated tone of piety, for which its venerated author is so universally respected and beloved. The volume needs not our praise; but every Churchman will love his Prayer Book more, if he will study it in connection with this Commentary; and the clergy can hardly do their parishes a better service, than by promoting its widest circulation. The respected and well known publishers have just issued a large and elegant edition, and at a price of which no one can complain.

**MEMOIR OF THE LIFE OF JAMES MILNOR, D. D., late Rector of St. George's Church, New York.** By REV. JOHN S. STONE, D. D., Rector of Christ Church, Brooklyn. Published by the Am. Tract Society, New York. 8vo. pp. 646. New Haven: Mr. Stebbins.

There is one point in this Memoir, not noticed in the more formal Review upon our previous pages, which we cannot overlook. Dr. Stone, in describing the early Missionaries of the English Church to this country, draws but a sorry portrait. He says that the "*early theology and early practice*" of the Episcopal Church "received not only an *anti-Puritanical*, but also an *anti-evangelical* stamp and tendency," and that "probably the only exception to the foregoing remarks, as they may apply to the times which preceded, accompanied, and immediately followed the Revolution, was the Rev. Devereux Jarratt." And again, speaking of the fragments of the English Church after the revolution, he says, "the life which they retained, had little or nothing in it, of the true evangelical spirit. And yet these were the beginnings, from which the present Episcopal Church in this country has since grown."

Now, concerning this whole matter there are two things to be said. The first relates to the position of Churchmen toward the revolutionary struggle. Since the hope of preventing the introduction of Episcopacy into the colonies, was a potent incitement on the part of the Puritans, in precipitating the colonies into a war with the mother country, it is not strange that Missionaries, dependent for their daily bread upon the Mother Church, should sympathize strongly with the English government. Besides, they were bound by solemn "Oath of Allegiance" to uphold that government. Nor was this all. Multitudes of the colonists believed that the war was unnecessary, inexpedient, and unrighteous. Nor was

this opinion confined to Churchmen. Great numbers of leading Congregationalists took this position. In all the eastern and middle portions of Massachusetts, at the breaking out of the war, a large majority of the Congregational clergy were tories. Especially was this true in the county of Worcester, as the town and parish records of those times will now show, where the litigations between the clergy and the people are recorded. On the other hand, a very large number of the leading spirits of the Revolution, and of men who moulded our infant Institutions, were Churchmen. The very first prayer ever offered in an American Congress for Colonial liberty, was offered by a man who was a Churchman. Such was the first President. So were Madison, and Hamilton, and Jay, and Marshall, and King, and Henry, and others. *We express the opinion, that the conservative character of the American Constitution, and the conservative elements of our Government, had a Church origin.* We believe this can be proved.

There is another point, however, to be noticed, of a much more serious character. The extracts above quoted contain a sweeping charge against the entire body of the clergy of the Church of England in this country, both before and after the war of the Revolution, (with a solitary exception,) a charge against their doctrinal belief, and their private character. We are not surprised to see how greedily this precious morsel is caught up already by those who oppose every distinctive principle of the Church, and who repay the Doctor, by adding his name to the list of really pious and evangelical Churchmen.

We fear, however, that this compliment has been dearly purchased. We have before us a list of English Missionaries in these Colonies in the year 1751; a list numbering seventy-one, of course not including the Colony of Virginia. That list contains names of some men sacred to the hearts of those who are now reaping the fruits of their labors; men, whose published writings show that none ever preached more plainly Repentance toward God, and Faith toward our Lord Jesus Christ; men content to toil on amid obloquy, and want, and persecution, that they might plant what they believed to be a true Vine; men, sneered at in their own day as formalists, bigots, and Romanists, and yet thoroughly instructed in the principles which they professed, and abundantly able to maintain them. On that list, are the names of such men as Cutler, Johnson, Leaming, MacSparran, Cheekley, Beach, Mansfield, Ogilvie, Punderson, Lyons, Chandler, names embalmed in the grateful memory of Churchmen; of some of whom, we *know* enough to affirm, that they were men of deep and earnest piety, sound in doctrine, and wholly irreproachable in private life. The Church in all coming time will owe a debt to those men which she can never pay. Nor should we dare to cast a stigma upon their memory, or do dishonor to their graves.

ESSAYS AND REVIEWS. By EDWIN P. WHIPPLE. In two volumes. New York: D. Appleton & Co., 1849; 12mo. pp. 360, 370.

If any of our readers have been in the habit of turning the pages of the North American Review, during the past five years, and have marked articles, or pages, for a second reading, we doubt not they have hit upon the productions of the author of these "Essays and Reviews." Indeed, the volumes before us are mostly a collection of articles written for the above named Review, or its cotemporaries. That Mr. Whipple is an exceedingly clever thinker and writer, cannot be doubted. That he possesses genius, to appreciate and define true genius wherever it exists, is equally certain. That he is a close reader of English Literature, ancient as well as modern, is evident from his pages. His review of Wordsworth, and his papers upon the "Old English Dramatists," and the "English Poets of the Nineteenth Century," fully corroborate this estimate of his character as a writer. His style is pointed, lively, and rich. It has been pronounced *epigrammatic*, and has been thought to partake strongly of what has been termed "Boston Mannerism." Truly enough it lacks that massive and stately grandeur which characterizes Burke, and several of the best English writers of the present age; but yet it is not chargeable with that silly pertness, and graceful imbecility, into which his drivelling copyists will be sure to fall. We feel the want of that marshalling of

sentences, that rapid accumulation of lofty thoughts, that connected utterance of a great and master-mind, which carries every thing before it. There is little of all this in Mr. Whipple; still his style is nervous and graceful; and there are passages scattered throughout the volumes, which, in power and brilliancy of expression, have been rarely equaled. As a whole, these volumes must be regarded as among the best specimens of American composition.

There is one subject upon which we wish Mr. Whipple would write less, or read more. We mean by this, every thing which relates to the progress of civil liberty in England. There are certain stereotyped opinions, and cant phrases, which have become oracular responses with a class of writers among us, which no historic facts, no remonstrances of truth and justice, no power of ridicule and sarcasm, can in the least affect. It is a perpetual ringing of changes upon "Puritanism, Liberty of conscience, and Plymouth Rock"—"Plymouth Rock, Liberty of conscience, and Puritanism." And we make no question that lecturers, anniversary-orators, school books, and newspapers, will echo the cheat from age to age, even though it provoke, alternately, our indignation, pity, and mirth. We are sorry to see Mr. Whipple so eloquent in endorsing such nonsense. He might pay a well deserved tribute to the massive and stern virtues of the Puritans, without answering for such an unscrupulous botcher as Neal. His labored panegyric upon that brilliant utterer of truisms and falsities, Thomas Babington Macaulay, is in the same spirit. And his papers upon South and Sheridan are tinged with it. We account for this phenomenon, in such a writer as Mr. Whipple, only upon the supposition, that the opinions of men, as well as men themselves, are too often the mere creatures of circumstances. Some of his historical statements in these volumes would deserve a more formal examination, but that they have been already in part incidentally corrected in the review of Macaulay, in our present number, and other historical papers in our previous pages.

We should do injustice, however, to this writer, not to notice with gratitude the noble tribute which he has paid to American talent and literature. That we shall have our own national literature, and that strongly marked, is a certain result of the peculiar structure of our national institutions. The review of the "Poets of America," and "Prescott's Histories," are discriminating, and written in a spirit of national pride.

AN APPEAL TO THE CHRISTIAN PUBLIC, *on the evil and impolicy of the Church engaging in Merchandise; and setting forth the wrong done to Booksellers, and the extravagance, inutility and evil-working of Charity Publication Societies.* Philadelphia: King & Baird, 1849; 8vo. pp. 24.

The writer of this pamphlet, (who is unknown to us,) if he is ambitious of notoriety, need have no fears. The press of the country, religious and secular, are discussing the question which he has raised, and it is one which affects a great number of persons and interests. The propositions which he lays down are these:

"1st. That it is a perversion of Christian charity to publish books which private enterprise and capital would furnish quite as cheaply.

"2d. That the publications of these societies, when all expenses which are paid by charitable contributions are reckoned into the account, cost the religious public more than the same would in any other way of producing them, besides the incidental evil of driving or tempting a large amount of capital into injurious channels.

"3d. That the action of the societies is, therefore, inexpedient.

"4th. That charity, given for such an object, is not only wasted, but works a positive evil to the community, by violating every sound principle of political economy.

"5th. That every institution of the kind should be conducted on self-supporting principles, and thereby leave a fair field for competition to individual enterprise.

"6th. That the Church has no charity which she can rightfully employ in disregard of these principles.

"7th. That charity must be just and sensible, or it degenerates into a mischief-working weakness, not to be reasoned with.

"8th. That when this institution, or any one acting in the name of charity, and for the public good, violates the plain principles of morality, as has been often done, by publishing the same books as other publishers, and thereby depreciating, and, in some cases, destroying the value of the property in their hands, it does in the name of the Church, and with a religious sanction, what offends the moral sense of an irreligious world."

The arguments by which he sustains these positions, we have not room to present. But there are certain obvious facts bearing upon the subject, which are deserving attention. It is certain that very large sums of money are contributed annually in our country for "Charity Publishing Societies." It is certain that some of these Societies own large and extensive business establishments in the very heart of our great commercial metropolis. It is certain that some of these Societies publish books, embellished in a costly and expensive manner. It is certain that Bibles (for example) can just now be purchased at a cheaper rate than is furnished by the Society nominally established for its cheap circulation. It is certain that some of these Societies are engaged very extensively in the general traffic of religious books. These, we say, are facts publicly stated, and not, that we are aware, denied.

To us, it seems a fair question, whether charity funds should not now be devoted to the *distribution*, rather than the *manufacture*, of those books which private enterprise and competition will be sure to afford at the lowest possible rates. Still it remains true that these Societies, aside from their religious influence, (which is not now the question involved,) have been directly instrumental in reducing the price of the books which they have published, and the whole subject is one which deserves the most deliberate examination.

So far as the Protestant Episcopal Church is concerned, a single question arises, the answer to which is less doubtful. Can she rely upon the general press of the country, in the hands of individuals, to furnish that Christian literature which she would wish to place in the hands of the thousands of children in her Sunday Schools? This is not at all a question of dollars and cents, or whether private shrewdness would not furnish them cheaper than she can furnish them for herself. The question is, would they be furnished at all?—without some *imprimatur* as a guide, would not Sunday School libraries soon be of such a character, that the desirableness of their very existence would be questionable?

That evils have grown up out of these general systems is admitted on all hands. Thus far, we have been less liable to their abuses; and in our ultimate systems of charity, we may well profit by the experience of others. We are willing therefore to see the whole question discussed. It is a poor cause which cannot bear examination, and the evils alledged are such, that that examination is fairly demanded.

WALTER LORIMER, AND OTHER TALES. By the Author of "Amy Herbert," "Gertrude," &c. Illustrated with six colored plates. New York: D. Appleton & Co., 1849; 12mo. pp. 240.

Miss Sewell's account of the origin of this volume will awaken a deep interest in it. As a Christmas amusement, it was proposed, that one of a party should draw a series of sketches, which the rest should severally interweave into some short story or description. Subsequently it was determined to publish these in a volume, for the benefit of schools and a church at Bon-Church. Hence, these engravings are not illustrations of the letter-press, but the letter-press is a fanciful illustration, by different writers, of the engravings. The whole plan is exceedingly imaginative; and the execution of it sufficiently attractive to chain the attention of the reader to the very last. Miss Sewell writes with great beauty of style and purity of sentiment. There is a slight recognition in the work of a certain doctrinal error, which the whole Catholic Church, as well as her own, have formally and solemnly denied. Out of that error have always sprung wrong conceptions of the Christian life, its duties and its temptations. We reverence the earnest tone of devotion apparent in the volume. There is a reality in it which will not waste itself in words.



POEMS: by WILLIAM THOMPSON BACON. Cambridge: Geo. Nichols. New York: Geo. P. Putnam, 1848; 12mo. pp. 276.

The author of this volume has given in his Preface, his definition of Poetry. He says, "truth, sense, and vigor, are the three constituent elements of good poetry." And yet a Presidential Message, or a newspaper report on "commercial and money matters," may possess "truth, sense, and vigor," without having any very high claims to "good poetry." We believe that poets themselves have never agreed upon a satisfactory definition of poetry, and for the simple reason that it is wholly undefinable. Poetry is an inward conception; it is the truest language of the heart's deepest emotions; it is the rustling of a leaf, the warbling of birds, the murmur of a wave, the bursting of a flower, the breathing of sweet odors, the twinkling of a star, the stillness of the forest, the fury of the storm, the madness of the ocean. The poetic faculty, to give outward form to poetry, must be inborn; *poeta nascitur, orator fit*.

In our judgment of the execution of this volume, we should pass by pages where artistic severity has been most diligent, and cull out passages, here and there, throughout the volume, which glow with true poetic fire. The present age, we fear, is becoming too sensuous and artificial, to appreciate poetry. Golden mines and steam engines have the public ear; and if the present volume should be comparatively "unsuccessful," it will be no disparagement to its author. It is beautifully printed, and we cannot but wish for it that patronage which it truly deserves.

THE [ROMAN] CATHOLIC ALMANAC, for 1849. Baltimore; 12mo. pp. 320.

We shall only now allude briefly to this work, as we design to give a complete summary of its information hereafter. Notwithstanding its size and its large amount of statistical matter, it is yet sold for a trifle. It contains a suppression or abridgement of the Decalogue; a list of 254 Feast and Saint's days, besides Sundays; a notice of the Seventh Council of that Church to be opened in Baltimore on the 4th Sunday after Easter of the present year; a notice of the confirmation by the Pope of the choice of the Blessed Virgin Mary as Patroness of that Church in the United States; a notice of certain plenary indulgences; and full Diocesan and general statistics. It contains also, a long letter from the Rt. Rev. Dr. Retord, Vicar-Apostolic of Western Tonquin, China, which describes the scenic and summary manner in which Pagans are converted to Romanism.

THE LEGENDS OF MONTAUK. By J. A. AYRES. *With an Historical Appendix.* New York: Geo. P. Putnam; 8vo. pp. 128.

The author of this pleasing volume, having passed several days upon this almost unknown and desolate tongue of land, stretching far out into the Atlantic, has here embodied emotions enkindled by that wild and romantic place. Legends of an Indian race now almost extinct; the awful grandeur of the ocean breaking in its rage across miles of sandy wastes; the innumerable throngs of sea birds; the sense of loneliness and yet of freedom from conventional restraints; these are the attractions of Montauk, as seen by the poet's eye. The author's verse is moulded by his subject. It is bold, irregular, and shows much versatility of poetic talent. If any of our readers sigh for the depths of solitude, we refer them to the shores of Kongonock, nor must they forget to take with them these Legends of Montauk.

The following is a specimen of the author's sentiment and manner.

"There's a lull of the whirlwind, I hear on the deep,  
The song of the dead in the ocean that sleep;  
They are many, they are many, in their light-rolling car,  
As it driveth along on the swift-flying air,  
And their voices are strange to all save me,  
As they shout with the tempest or hum to the sea."



ACTON; OR THE CIRCLE OF LIFE. *A collection of thoughts and observations designed to delineate Life, Man, and the World. Mucrones Verborum—Pointed Speeches.* New York: D. Appleton & Co., 1849; 12mo. pp. 384.

This volume must be classed among the novelties of the season. Its tasteful illustrations are as unique as its plan. The author arranges his maxims under four classes, of which, the Crystal, the Hour Glass, the Rainbow, and the Fountain, are his chosen symbols; and under the one or the other of these heads, almost every thing in life, from the cradle to the grave, passes under review. The writer's observations are almost always striking; sometimes pithy; occasionally witty; now and then a little common-place; and usually just. If, as a whole, the style is less sententious than the "Lacon" of Colton, the volume embraces a wider variety, and is pervaded by a deeper sentiment. It shows an extensive acquaintance with the world; and by one who knows how to discriminate between the *alleged* and the *real* motives which govern the "Circle of Life."

GRACE LESLIE. *A Tale.* From the last London edition. New York: D. Appleton & Co., 1849; 12mo. pp. 310.

The incidents in this story are drawn from every-day life, and really seem to have the charm of reality. The fair authoress delineates character with that nice and delicate discrimination, in which the best writers of her sex so often excel. Young misses who have proud or naughty tempers, as well as those adorned with gentleness and the nobler virtues of the true heroine, will find in this volume an excellent mirror.

HISTORY OF ALEXANDER THE GREAT. By JACOB ABBOTT. With engravings. New York: Harper & Brothers, 1849; 12mo. pp. 278.

This is a beautiful book; written in a neat style; handsomely printed; tastefully illustrated; and will be sure to catch the attention of the youthful reader, and prompt to more thorough acquaintance with this great hero of antiquity. The intoxication of success, as seen in the dazzling career of this youthful warrior, is a sad commentary upon human nature.

"TRACTS FOR CITIES," and "TRACTS FOR THE PEOPLE." New York: J. S. Redfield.

We have before us specimens of two series of tracts, under the above general titles. Their design seems to be to awaken attention to important evils and dangers now arising from the state of society in our country, and to suggest remedies for them. The topics to be discussed embrace a wide range, and thus far the Essays are ably written. In one of these series we have a treatise on the "Uses and Abuses of Air, its influence in sustaining life, and producing disease, with remarks on the ventilation of houses." This subject is discussed with much learning, and the facts adduced and substantiated relative to diseases and proper ventilation of habitations, are of the most important character. While these facts are more especially applicable to the crowded cities of the old world, they are of immense importance to us in respect to the nursery, the treatment of the sick, the construction of sleeping apartments, of school rooms, churches, and hospitals. The "Tracts for cities," before us, treat upon the "Social position and influence of cities," "the temptations of city life," and the importance of "mental improvement," on the part of young men. These subjects are not discussed by quack reformers, or shallow-brained empirics, but by some of the ablest writers and profoundest scholars in our country. While the remedy for moral and spiritual evil, in cities and elsewhere, lies far deeper than these Tracts seem to suppose, we are glad to see the evils themselves portrayed in such vivid colors. A single fact respecting the career of young men in cities is thus given: "It has been estimated that not one in ten, attempting business in our large cities, and not one in a hundred

commencing as clerks, have succeeded." In stimulating to high mental efforts, and improvement, the writer cites as examples of success under every discouragement, Franklin, Rumford, Arkwright, Stephenson, Whitney, Davy, Bowditch, Warburton, Murray, Drew, Clarke, Ben Johnson, Linnaeus, Herschel, Gifford, Simpson, and others, all of whom struggled with poverty and obscurity.

DR. TOTTEN'S LETTER about Jubilee College, addressed to a friend in Hartford, Connecticut. Dated Nov. 24, 1848.

From this letter we gather the following satisfactory particulars pertaining to Jubilee College. The College is situated in Peoria County, near the centre of Illinois, on elevated ground, covered with a native forest. The system of education is essentially Christian, and the College is a Theological Seminary as well as a College of Arts. Twelve clergymen have received their education, wholly or in part, within its walls; it has now six candidates for Orders; seven parishes, embracing more than 200 communicants, have already been established; and the Church has become the leading denomination of Christians in that part of the State. The following is a concise statement of its pecuniary affairs:

The property belonging to the College may be safely estimated at a little over sixty thousand dollars, but most of it is now unproductive. It owns 2500 acres of land in its immediate vicinity, and 1760 in other parts of the State, and in Michigan. This last is intended to be sold, and by provisions of the charter must be sold, within three years from the present time. Besides this property in land there is a grist and saw mill on the Kickapoo creek, distant about three and a half miles from the College. Besides the College building there are on the premises two boarding houses, one for the students and the other for the men employed on the farm; five dwelling houses and a store. The remaining possessions of the College are, the goods in the store, the live stock on the farm, and farming utensils.

Putting down the buildings at cost, the productive property of the College may be estimated as follows:—

College farm of 800 acres, having inexhaustible beds of bituminous coal,	\$10,000
Farming utensils and live stock on the farm, including 2000 sheep, 40 head of cattle, 20 horses, and 70 or 80 swine,	9,000
Grist and saw mill,	7,000
Dwelling houses, out houses and store,	9,000
Value of goods in the store paid for,	6,000
	<hr/> \$41,000

The unproductive property is estimated as follows:—

170 acres of unimproved land in the county of Peoria,	\$5,100
Other lands in the State and in Michigan 1760 acres,	4,400
College building and boarding house,	9,000
College library, 3,200 volumes, and philosophical apparatus,	4,500
Types and printing press,	600
	<hr/> \$23,600

Whole amount,	\$64,600
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THE BEAUTY OF HOLINESS. *The Sermon at the Consecration of Grace Church, Newark, Oct. 5, 1848.* By the Bishop of the Diocese. Text, Ps. xcvi, 9. Theme, Beauty; Consecrated Beauty; Acceptable to God as an accessory of worship.

No man could have written this sermon but a Christian Poet; and no Poet could have written it but Bishop Doane. There is more poetry in it, and better poetry than in most of what appears under the name. It glows with truthful conceptions, and lofty imagery, and Christian sentiment, all in harmony with the subject and the occasion.

REV. PROF. HAIGHT'S MATRICULATION ADDRESS, *before the Students of the General Theological Seminary, on Ember Monday in Advent, 1848.* New York: D. Dana, Jr., 1849; 8vo. pp. 20.

The text chosen is Titus ii, 6: "Young men likewise exhort to be sober-minded." The spirit of this text is applied peculiarly to the formation of religious *opinions* and *habits* on the part of candidates for Holy Orders. The discourse is characterized by the sound sense of its instructions, and the plainness and faithfulness with which they are presented. We quote a sentence or two. "What must be the result of reckless speech, of the exhibition of wayward tempers, and of affected singularity in deportment, and this on the part of a few only of the whole number? Melancholy experience gives the answer. Suspicion, and distrust, and antipathy, have been excited." Let it be known, and known distinctly, that the admirable spirit of this discourse thoroughly pervades the Seminary, and that public confidence will be commanded, which the self-conceit and spurious Catholicity of a few novices in theology are sufficient to destroy.

ST. MARY'S HALL. *Sermon on Nurture, with Catalogue and Prospectus.* Burlington, 1849.

St. Mary's Hall and Burlington College contain nearly three hundred pupils; and in St. Mary's Hall more than twenty Professors and Teachers are employed. The course of study is comprehensive, embracing Christian Morals, English Literature, Criticism, Composition, Chemistry, the Natural Sciences, the Italian, Spanish, French, German, and Latin Languages, Drawing, Writing, Music, Painting, Mathematics, Physical and Intellectual Philosophy, Secular and Sacred History, &c. There are two terms in a year of five months each, for each of which the charge is \$150, in advance.

While most among us are *dreaming* about "Christian Nurture," and quietly building castles in the air, Bishop Doane is awake, and hard at work. There is an earnestness of zeal, a fearlessness of determination, a disregard of popular whims, a comprehensiveness of plan, and a straightforward undeviating fidelity of execution, in the Bishop's projects, which, with God's blessing, will not be in vain.

THE WEEKLY EUCHARIST. *No. IV. of Pastoral Tracts, printed chiefly for the members of the Church of the Holy Communion.* By Rev. W. A. MUHLBERG, D. D. New York, 1848.

This neatly printed and well written tract is the substance of several discourses on a more frequent celebration of the Holy Eucharist. The following are the topics discussed: The Liturgy proper; the weekly celebration of the Eucharist contemplated and provided for but not made obligatory; the weekly Eucharist desirable; the chief objection to the constant celebration of the Eucharist; the objection answered; advantages of the weekly celebration; a practical question answered; counsel in regard to more frequent Communion; effects of custom; an explanation; the Sunday Eucharist.

If any of our readers have noticed, or think they have noticed, a tendency in later times to a development of formalism or ritualism, to the neglect of, or the substitution for, the inward and subjective life of God in the soul, we think they may be assured that the present contribution from the pen of Dr. Muhlenberg is to be excepted from such suspicion. It is written with an earnestness and yet a kindness and gentleness of manner, and with a full appreciation of the objections which may be sincerely and conscientiously urged to the plan which he recommends. Perhaps it ought to be added, that the Morning Prayer being offered as usual in the "Church of the Holy Communion," at an early hour, the Communion Service of course commences with the Litany. In the large majority of our Parishes, so scattered are the congregations, and such their occupations, that a system might be impracticable, which might not be so, under different circumstances. However this may be, there is in this argument before us, a recognition of the Christian life, as a great and all-pervading reality, such as distinguished the early from the modern Church.

The view held by Dr. Muhlenberg of the nature of the Holy Eucharist, is, we think, that taught by Hooker, and the great mass of sound English Divines; and he carefully eschews those unguarded statements which are so liable to abuse.

**THIRTY SECOND ANNUAL REPORT of the American Colonization Society, presented at its Annual Meeting, Jan. 16, 1849.** Washington, 1849; 8vo. pp. 60.

Judging from the Report before us, and other documents which the pamphlet contains, this Society is entering upon a new era in its history. During the past year 443 persons, mostly liberated slaves, have been sent to Liberia, from 13 different States; and the receipts have been a little more than 50,000 dollars. Since the organization of the Society in 1816, it has expended about one million of dollars, and has furnished passage for upwards of 4,000 emigrants. As the fruits of the Colony, the Republic of Liberia has commenced a national existence. Its Declaration of Independence was dated Aug. 24th, 1847. Within the past year, its national independence has been acknowledged by the English and French Governments. Its line of sea-coast extends upwards of 300 miles, with an average breadth of 45 miles, and contains excellent harbors, a salubrious climate, and a fertile soil. Monrovia, the Capitol, has a population of 1,000, and considerable commerce. Free schools supported by law, two high schools, a Lyceum, and two newspapers, are established. The Colonization Society, which numbers among its officers many of the most distinguished men in every section of the country, is memorializing some of the State Legislatures, for appropriations. From the memorial to the Legislature of Virginia, we extract the following noble passages:

"From this rim of light, central Africa will be illuminated; its darkness, intellectual and moral, will be expelled; its fertile lands reclaimed from sterility; its physical resources regenerated; and Africa—whence civilization and the arts passed into Greece more than 3000 years ago, through Rome to England, and thence to America—Africa, the land of heroes, and scholars, and Christians, of Hannibal, Hanno, Jugurtha, Terence, Origen, Tertullian, Augustine, and Cyprian—of a race that wrought the pyramids, chiselled the proudest monuments of marble, and left in her tombs the evidence, that she has done all for the material body but to give it eternal life,—*this Africa*, will be again raised to her place among civilized nations, received to the circle of the human family, and for the civilization she has centuries ago imparted to others,—repaid by *Civilization and Christianity too*."

In this connection we add, that this new Republic seems to us a most promising and important field of missionary effort, hitherto overlooked. The nascent civilization of the Republic, must be a powerful auxiliary in planting, permanently and speedily, schools and parishes of the Church.

**CATALOGUE of the Episcopal Academy of Connecticut, containing names of its Board of Trustees, Officers, Students, &c. &c. 1849.**

To Churchmen at a distance, unacquainted with this long established Institution, and especially to those at the South, who prefer to send their sons to the North for an education, preparatory to admission to College, or to an entrance upon mercantile pursuits, we commend with much confidence, the Academy at Cheshire, under the superintendence of Rev. Mr. Paddock. Its location is pleasant, healthful, and accessible; its course of instruction thorough; and its government parental and efficient. By means of its endowment, its expenses are moderate.

**THE LORD OUR HELPER, A Sermon preached Nov. 29, 1846, on occasion of Divine Service for the last time in St. James' Church, Greenfield.** By Rev. TITUS STRONG, D. D., Rector of the Parish. Greenfield, 1848.

We perceive by this Sermon that we were mistaken in our last number, in associating the Rev. Dr. Strong with the first establishment of the Church in Greenfield. He commenced his ministerial services there in the spring of 1814; and was the first, and has been its only Rector. The Parish was organized Sept. 24, 1812, under the direction of Rev. Philander Chase of Hartford, Ct., now Bishop of Illinois. The sermon gives a brief sketch of the history of the parish, and inculcates duties essential to its future prosperity.

# ECCLESIASTICAL REGISTER.

## SUMMARY OF HOME INTELLIGENCE.

### ORDINATIONS.

#### DEACONS.

<i>Name.</i>	<i>Bishop.</i>	<i>Time.</i>	<i>Place.</i>
Barton, John G.,	Whittingham,	Dec. 4, 1848,	St. John's, New York City.
Birchmore, John W.,	Brownell,	March 4, 1849,	Christ, Middletown, Ct.
Bishop, T. M.,	DeLancey,	Dec. 29, 1848,	St. Peter's, Cazenovia, N. Y.
Elsegood, J. J.,	Potter,	Oct. 7, 1848,	
Hudson, Henry N.,	Whittingham,	March 4, 1849,	Trinity, New York City.
Lord, W. W.,	Doane,	Sept. 24, 1848,	
Logan, Edw. C.,	Gadsden,	Dec. 24, 1848,	
Merick, J. A.,	Potter,	March 2, 1849,	St. Peter's, Philadelphia, Pa.
McVickar, Henry,	Doane,	Oct. 8, 1848,	
Murray, E. W.,	Burgess,	Sept. 29, 1848,	
Musgrave, W. B.,	Potter,	Dec. 24, 1848,	St. Stephen's, Philadelphia.
Robins, Chandler,	McIlvaine,	Dec. 3, 1848,	Christ, Springfield, Ohio.
Rose, D. J.,	Doane,	Dec. 27, 1848,	Holy Innocents, N. J.
Russ, Loren W.,	DeLancey,	Dec. 24, 1848,	Trinity, Geneva, New York.
Seabrook, Joseph B.,	Gadsden,	Dec. 24, 1848,	
Stewart, S. K.,	Whittingham,	Advent, 1848,	St. Andrew's, Pr. Anne, Md.
Shears, Alonzo G.,	"	March 4, 1849,	Trinity, New York City.
Washburn, Daniel,	Potter,	Dec. 24, 1848,	St. Stephen's, Philadelphia.
Wilson, Moses E.,	DeLancey,	Dec. 24, 1848,	Trinity, Geneva, N. Y.

#### PRIESTS.

Bartow, Henry B.,	Whittingham,	March 4, 1849,	Trinity, New York City.
Brandegge, John J.,	Henshaw,	Jan. 24, 1849,	St. James', New London, Ct.
Duffie, C. R.,	Whittingham,	March 4, 1849,	Trinity, New York City.
Evans, Rees C.,	Potter,	Dec. 24, 1848,	St. Stephen's, Philadelphia.
Shackleford, J. W.,	Whittingham,	Dec. 7, 1848,	Holy Cross, Troy, N. Y.
Seofield, Michael,	"	Dec. 3, 1848,	All Saints, New York City.
Shelton, F. William,	"	Dec. 3, 1848,	All Saints, New York City.
Smith, J. H.,	Johns,	Nov. 26, 1848,	St. Paul's, Richmond, Va.
Sprigg, D. F.,	"	Jan. 3, 1849,	St. Paul's, Richmond, Va.
Sterling, John C.,	Whittingham,	March 4, 1849,	Trinity, New York City.
Stickney, W. A.,	Cobbs,	Dec. 17, 1848,	St. Paul's, Selma, Ala.
Trapier, R. S.,	Potter,	Feb. 7, 1849,	Ascension, Philadelphia, Pa.
Trader, T. R. R.,	Whittingham,	Advent, 1848,	St. Andrew's, Pr. Anne, Md.
Tucker, John I.,	"	Dec. 7, 1848,	Holy Cross, Troy, N. Y.
Tyng, Dudley A.,	McIlvaine,	Jan. 14, 1849,	Christ, Cincinnati, Ohio.
Wardwell, T. F.,	DeLancey,	Dec. 24, 1848,	Trinity, Geneva, N. Y.
Whittingham, R., Jr.,	Whittingham,	Dec. 3, 1848,	All Saints, N. Y.
Woodward, Jas. A.,	Potter,	Dec. 18, 1848,	St. Thomas, Morgantown, Pa.
Wyatt, C. B.,	Potter,	Feb. 18, 1849,	St. James Less, Philadelphia.

## REMOVALS.

<i>Name.</i>	<i>To Church.</i>	<i>Place.</i>
Ambler, C. E.,	Christ,	Scottsville, Albemarle Co., Va.
Ashley, William B.,	St. Paul's,	Syracuse, N. Y.
Aydelott, B. P., D. D.,	Trinity,	Cincinnati, Ohio.
Banister, J. M.,		Demopolis, Marengo Co., Ala.
Battin, S. H.,	Christ,	Cooperstown, N. Y.
Brooke, J. T., D. D.,	Christ,	Cincinnati, Ohio.
Capron, Alexander,	St. Mark's,	New Britain, Conn.
Colton, Asa S.,	St. Peter's,	Montgomery Co., Md.
Clarkson, David,		New Providence, Essex Co. Md.
Denison, George, Prof.	Kenyon College,	Ohio.
Downing, T. G.,	St. James',	Schuylkill Haven, Pa.
Field, George,	Emmanuel,	Holmesburg, Pa.
Flower, Thomas B.,		Snow Hill, Md.
Gardiner, C. H.,	St. Stephen's,	New Hartford, N. Y.
Gibson, G. B.,	Holy Innocents,	West Point, N. Y.
Good, William H.,	St. Thomas',	Greenville, Tenn.
Hills, Horace, Jr.,	Trinity,	Newtown, Conn.
Hobart, J. H., (assist't.),	Trinity,	New York City.
Hubbard, F. M., Prof.,	Chapel Hill Univers'y,	North Carolina.
Killikelly, B. B., D. D.,		Kittaning, Penn.
Lord, W. W., (assist't.),	St. Ann's,	Anne Arundel Co., Md.
Minnigerode, C.,	Brandon Parish,	Prince George Co., Va.
Morse, J. B.,		Baltimore, Md.
Patterson, A. C.,	Mission,	Dedham, Mass.
Phelps, Charles E.,		Homer, Western N. Y.
Pratt, H. E.,	St. Peter's,	New York City.
Rees, William Henry,	St. John's,	New Milford, Conn.
Savage, T. S., M. D.,		Sumterville, Ala.
Simmons, J. W., (assist't.),	St. Stephen's,	Charleston, S. C.
Stanley, Henry,		Le Roy, N. Y.
Stewart, Samuel K., (assist.),	Coventry Parish,	Somerset Co., Md.
Waite, J. M.,	St. James',	Wooster, Ohio.
Wilmer, J. P. B.,	St. Mark's,	Philadelphia, Pa.
Woodward, J. A.,	St. Thomas',	Morgantown, Pa.
Zimmer, William J.,	Trinity,	Apalachicola, Florida.

## CONSECRATIONS.

<i>Church.</i>	<i>Place.</i>	<i>Bishop.</i>	<i>Time.</i>
Ascension,	Amherst Court House, Va.	Johns,	Oct. 7, 1848.
Grace,	Charleston, S. C.	Gadsden,	Nov. 9, 1848.
Grace,	Randolph, Vt.	Hopkins,	Dec. 14, 1848.
Grace,	Rochester, N. Y.	DeLancey,	Dec. 21, 1848.
Grace,	Hungary Neck, Somerset Co. Md.	Whittingham,	Dec. 28, 1848.
Holy Cross,	Troy, N. Y.	Whittingham,	Dec. 6, 1848.
Redeemer, (Floating),	Philadelphia, Pa.	Potter,	Jan. 11, 1849.
St. Mark's,	New Britain, Conn.	Brownell,	Dec. 23, 1848.
St. Paul's,	Annamess, Somerset Co. Maryland.	Whittingham,	Dec. 21, 1848.
St. Peter's,	Cazenovia, N. Y.	DeLancey,	Dec. 28, 1848.
St. Stephen's,	Eutaw, Ala.	Cobbs,	Nov. 5, 1849.

## DIOCESAN.

OHIO. The Journal of 31st Annual Convention of this Diocese, gives the following particulars. Parishes, 77. Clergy, 70. Baptisms, adults 62; infants 448; total, 510. Confirmations, 207. Communicants, added, 425; lost, 310; present number, 3859. Marriages, 200. Burials, 233. Sunday School Teachers, 477. Scholars, 1919. Contributions, \$9,636.37. The Convention adopted the following Resolutions:—

*Whereas*, The property of the Theological Seminary, and Kenyon College, remains burdened with a debt, the interest of which, by diminishing the annual income, seriously interferes with the regular payment of the present limited salaries of College officers, and prevents such repairs as are indispensable to the due preservation of the College edifice and other buildings: and *whereas*, an assessment during the past year of five hundred dollars for taxes on the said property, has greatly increased these embarrassments: and *whereas*, the Board of Trustees of the said Institution, in their efforts to meet this exigency, have asked the advice of this Convention respecting the propriety of changing a portion of the investment of said Corporation, from real to other estate: therefore,

1st. *Resolved*, That it is essential to the present efficiency and ultimate welfare of the Institution, that its debts be liquidated as soon as practicable.

2d. *Resolved*, That it is inexpedient to attempt to obtain donations in the Diocese, or in the Church at large, for the payment of said debts; and that there appears to be no way of relieving the Institution but by selling the whole or a part of its real estate.

3d. *Resolved*, That it is desirable to retain so large a portion of the land, as will enable the Institution to test by further experience that part of the plan of its venerable founder, which contemplated a domain of sufficient extent to keep off from its immediate vicinity establishments for the sale of spirituous liquors, and all other like moral nuisances.

4th. *Resolved*, That the sale of about a fourth part of the land of the Corporation, consisting of one thousand acres, more or less, and lying on the southwest side of Vernon river, would, without materially interfering with the above plan of its founder, relieve the Institution from its present embarrassments: therefore,

5th. *Resolved*, That the Board of Trustees be and they are hereby advised to sell the above described tract of land, and apply the proceeds of the sales thereof, as fast as they are received, to the payment of the debts of the Institution: Provided, that before any sales shall take place, the said Board shall be satisfied, by the opinion of such counsel learned in the law, as they may think proper to consult, that they have a full and clear legal authority to make such sale.

WESTERN NEW YORK. The Journal of the 11th Annual Convention of this Diocese, gives the following statistics. Parishes, 126. Clergy, 111. The Journal omits the *synopsis* of its contents, which every Journal ought to contain, so that no certain knowledge of the growth of the Church in this Diocese, can be obtained, without collecting the particulars scattered through *forty-six* closely printed octavo pages. We learn, however, from the contents of the same, that the Church is prosperous and onward.

VIRGINIA. The Journal of the Convention of this Diocese, represents the Diocese as in a flourishing condition. The Parishes and Churches, 128. Clergy, 114. Communicants, about 4,500. The reports on other points are too defective to give a fair representation of other parochial matters.

NEW YORK. The Journal of the 64th Annual Convention of this Diocese, makes the number of Clergy belonging to it, 248. Being without an acting Bishop, the Journal contains no Parochial Reports, and consequently we are without any particulars of its growth. The Appendix gives the Parishes, 193. Ordinations,



Deacons, 10; Priests, 9. Churches consecrated, 10. Corner Stones laid, 3. Confirmations in fifty-five Churches, 990.

**MISSISSIPPI.** The Journal of the 22d Annual Convention of this Diocese, lacks the ordinary tables, so that we are without definite information in regard to many points of interest. We gather from it, however, that there were thirteen Clergymen entitled to seats in the Convention, and thirteen Parishes in union with the same. Seven new Parishes were admitted during the session. The Parochial Reports are too defective to afford any sure criterion of the progress of the Church, though we learn from other sources that it is good. The donors of St. Thomas' Hall, Laurel Hill, have presented that institution to the Church in that Diocese, for a Diocesan School, and it has been accepted by the same.

**ROMANISM IN THE UNITED STATES.** The "Catholic Almanac" represents no increase of numbers during the past year in the Dioceses of Baltimore, New Orleans, Louisville, Boston, Philadelphia, New York, Charleston, Mobile, Detroit, Vincennes, Natchez, Pittsburg, Little Rock, Milwaukee, Albany, Galveston, and Buffalo. Other Dioceses as follows:—

Cleveland,	loss	5,000.	Number last year,	30,000
Cincinnati,	gain	15,000.	" " "	50,000
Dubuque,	gain	500.	" " "	6,500
Nashville,	gain	1,500.	" " "	1,500
Chicago,	gain	30,000.	" " "	50,000
Oregon,	gain	600.	" " "	8,100

**CHINA.** Bishop Boone makes the following report of the state of things in China. The pamphlet alluded to, is the one noticed in our last.

*To the Board of Missions of the Protestant Episcopal Church in the United States.*

Dear Brethren:—The even, quiet character of our labors for the past year, furnishes but few items for a report.

The services in our chapel have been regularly sustained by the Rev. Mr. Syle, my own health not permitting me to officiate. We feel very much the need of a Church in a more central situation, and hope the subscriptions sent from home will soon enable us to commence the erection of one.

The school has steadily progressed. We are anxiously awaiting the arrival of a male superintendent. It is of much importance to his own comfort and efficiency, that he should join the school before the ladies and boys get more start of him in the language.

On the 6th of April, I attended a meeting of the foreign community of Shanghai, to take measures to organize a congregation and to build a Church. This enterprise is prospering; the Church is nearly completed. A clergyman has been written for, and is expected to arrive from England in the course of the year.

On the 6th of June, I laid the corner stone of Trinity Church, Shanghai, the one above mentioned. This is the first Episcopal Protestant Church built within the dominions of the Emperor of China. Since the laying of this corner stone, we have been rejoiced to hear that a Church is also in the course of erection at Canton.

The delegates appointed to revise the translation of the New Testament into Chinese, assembled at this place on the 28th of June. Being a member of this Committee, I have given as much time and labor, to this most important work, as the state of my health would permit. There exists, unhappily, a difference of opinion with respect to the proper word by which to render *Elohim* and *theos* into Chinese. This subject occupied the attention of the Committee of Delegates for five months. After the most patient investigation, being unable to agree on a term, the delegates have been obliged to appeal to their Missionary brethren in China, and to the great societies in England and America.

On the 28th of August, we had the pleasure to welcome the Rev. P. D. Spalding on his arrival. He enjoys excellent health, and promises to be a most efficient coadjutor in our work. Though most grateful for this assistance, we were constrained on his arrival to exclaim—"Where are the nine?"

During the past year I have administered the Sacrament of Baptism twice. On the 30th of May, A. Calder, Esq., an English merchant, was, according to the solemn services of the Church, dedicated to the service of the Triune God. He was, on the fifth of July, confirmed, and admitted to the Holy Communion. The other case of baptism was one of peculiar interest to all the members of the Mission. It was of Kway Chung, a little boy belonging to our school, who was one of the very first taken under our care. Ill health had for some time laid him aside from his studies, and he began himself to realize the approach of the last enemy, when he requested to be baptized.

Chae, whose baptism was mentioned in my last report, has given satisfaction by his uniform Christian deportment, and by diligence in his studies. He perseveres in his desire to become a Minister of the Gospel. I have recently appointed him a lay catechist, with an allowance of \$5 per month. It is only by much painstaking, humble labor among those who are the poor of this world, as well as the spiritually poor, that we can hope, in this portion of the Lord's vineyard, to gather into the Church, God's elect, who are scattered in these ends of the earth.

We entreat the continual remembrance of our work in the prayers of the members of the Church at home, and that our hands may be strengthened by the annual arrival of new members to increase our Mission. I am, dear Brethren,

Affectionately and sincerely yours in the Lord,

WILLIAM J. BOONE,

*Miss. Bp. of the Prot. Ep'l Church of the U. S. to China.*

The following Missionary statistics will be interesting in this connexion. The Romish Missions are not included.

*Names of the Missionary Societies, and the Period when they first sent laborers to the Chinese.*

1. The London Missionary Society, 1807.
2. The American Board of Commissioners for Foreign Missions, 1829.
3. The Rhenish Missionary Society, (Barmen, Prussia,) 1832.
4. The American Baptist Missionary Union, 1834.
5. The Church Missionary Society, for Africa and the East, (England,) 1836.
6. The Morrison Education Society, (China,) 1836.
7. The Board of the Protestant Episcopal Church in the U. S. A., 1837.
8. The Board of For. Mis. of the Presbyterian Church in the U. S. A., 1837.
9. The English General Baptist Missionary Society, 1845.
10. The Evangelical Missionary Society of Basle, (Switzerland,) 1846.
11. The Board of For. Mis. of the Southern Baptist Convention, U. S. A., 1846.
12. The Mis. Soc. of the Sabbatarian (Baptist) Church, U. S. A., 1847.
13. The Mis. Soc. of the Methodist Episcopal Church in the U. S. A., 1847.
14. The For. Mis. Soc. of the Presbyterian Church in England, 1847.

The Netherlands Missionary Society, in 1827, sent out the Rev. Chas. Gutzlaff; his connexion with it was dissolved in 1835. It has had no other missionary to the Chinese.

"The Medical Missionary Society in China," was established in Feb. 1838. Its sole object has been to afford to medical missionaries, "hospitals, medicines, and attendants, without support or remuneration" for their services.

#### EDUCATIONAL.

GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION.—*Twenty-Second Annual Meeting of the Board of Managers.*—The affairs of the Institution generally have undergone no material change since the last Annual Report, and excepting that the measures of enlarged usefulness which it commenced, by reducing the prices of its Books of Instruction, and by the issue of a Library of unequalled cheapness—which have been set before the Church in various ways—have not as yet met with that full response which it was hoped would be given, the prospects and promise of the Institution are as great as at any former period.

The following books have been published since the last Meeting of the Board :

Simple Stories for Children, .....	45 pages.
The Doubt Settled, .....	24 "
Charlie Burton, .....	144 "
Stories Illustrative of our Duty to God, .....	68 "
Michael Ashdell's Trial, .....	60 "
Emma, The Child that Jesus called, .....	82 "
Confirmation and Communion, .....	32 "
The King's Messengers, .....	142 "

*Ravenscroft Seminary, Columbia, Maury County, Tennessee*, under the control of the Bishop and Convention of the Protestant Episcopal Church in the Diocese of Tennessee. The Collegiate Department of this Institution will be opened in Columbia, on Monday, the 4th day of September.

Instead of the customary college arrangements for boarding—(one large building for dormitories, a steward, and table in common,)—our students will be received into the family of the President or of a Professor, that they may have the constant care and tenderness of parental oversight ; no head of a household being allowed to take a greater number than will consist with the order and quietness of a strictly home circle. Particular attention will be paid to every thing affecting their health and proper physical development ; such as diet, exercise, bathing, and prudent changes of clothing. Personal habits in the chamber, at table, and in the parlor, will be formed under a circumspection and refinement which, we trust, will satisfy the fondest parental solicitude.

A much more solemn responsibility is assumed in their RELIGIOUS TRAINING. As, in our sober judgment, "a Christian is the highest style of man," so we must feel, in the case of every student, that we are successful in his proper education, only in the degree in which he understands, loves, and obeys the Faith of the Gospel in the Church of Christ. The Bible and Prayer-Book will be our guides in this, the most important part of our duty, and will be in daily use.

The course of Academical Instruction will comprise all the branches of Classical, Philosophical, and Business Education ; so as to prepare the student, by both his training and his acquired knowledge, for the retired pursuits of the Scholar or Man of Science, the active duties of the Learned Professions, or the successful dispatch of business in the diversified occupations of Commercial Life.

The Plan of Study, being the distinguishing feature of our tuitionary system, and that on whose results we shall mainly rely for the literary character of the Seminary, we give it a separate and conspicuous place in this Circular, and invite especial attention to it.

The Discipline of the Seminary will be maintained with such *strictness* as will render *severity* unnecessary. Loving back to his duty him that has been overtaken in a fault, and patient even with the refractory, a due regard to the safety of the rest will oblige us to dismiss the vicious and incorrigible. A *monthly report* of particulars in their studies and behavior will be given in the 'GUARDIAN,' to which the particular attention of parents is requested.

**VACATIONS.** The academical year will be divided into two sessions of five months each. The first will begin on the first Monday in September ; the second on the first Monday of March. The month of August will be the Summer vacation, and the month of February, the Winter vacation.

**EXPENSES.** For the academical year the charge is fixed at \$250, payable in advance ; viz., \$125 at the beginning of each session. In this charge are included board, lodging, washing, fuel, and lights, and tuition in ALL THE BRANCHES OF EDUCATION TAUGHT IN THE SEMINARY, embracing those for which students are usually subjected to extra charges, such as the Modern Languages, Music, Drawing, &c.

*Episcopal Female Institute, Philadelphia.*—The Trustees have appointed the following teachers. Others will be appointed when needed.

REV. J. A. VAUGHAN, D. D., Rector ; Prof. FELIX DROUIN, French ; Miss E. M. CRAFTS, First Department ; Miss E. BUTLER, Junior Department ; Miss M. E. AERTSEN, to assist at Recitations ; Mrs. HILL, Drawing.

With the exception of the teacher of the First Department, the above are favorably known to large circles of friends in that city, and enjoy their entire confidence. Miss Crafts, who will have charge of the First Department, possesses much experience, and has for some time past discharged, most acceptably, the duties of teacher in the highest department of the Rutgers' Institute, New York—a Female Institution numbering more than 500 pupils. A strong preference for a Church Institution induces Miss C. to relinquish an honorable and lucrative post, to engage in the present undertaking. The tried abilities, experience, and Christian character of this lady claim for her the confidence of parents, and the love and respect of the pupils about to enter her department.

*New Jersey.*—*Burlington College*, which numbers only two years of existence, is already a flourishing and efficient institution. The scheme of instruction, the manner of carrying it out, the constant supervision under which the pupils are, their entire separation from the world, the beauty and healthfulness of the locality, and the home-like treatment which the scholars receive, all combine to recommend that college to parents who are seeking for their sons a place, where instruction can be had without danger to morals, and where the youth is secure from bad examples, bad associations, and bad habits.

The buildings are on the banks of the Delaware, with spacious grounds around, the noble river in their front. Within their own domain the collegians find room for manly sports and exercise; rowing on the river, always accompanied by a tutor, being among these.

There are now ninety-nine boarders, and nine day scholars, and constant applications are made for new admissions.

The Rev. Moses Stuart, D. D., who has for many years held the Professorship of Sacred Literature in Andover Theological Seminary, has resigned in consequence of ill health, and the Rev. B. B. Edwards, D. D., has been appointed his successor.

Mr. Everett has resigned the Presidency of Harvard College, on account of ill health.

The "*Board of National Popular Education*," of which Gov. Slade, of Middlebury, is the Corresponding Secretary and General Agent, consists of twenty-five members; Ex-Gov. Morrow, of Ohio, President; and Judge McLean, and Judge Lane, Vice Presidents. Through appropriate agencies it explores the West, for the raising up Schools and making arrangements for the reception and competent support of female teachers; while it receives application for supplies, invites such teachers from the East, collects companies of them, semi-annually, at Hartford, Conn., where it carries them through a six weeks' special training—a sort of "Teachers' Institute"—and thence under proper escort, sends them to the places provided.

The Board has sent out 110 teachers in two years, mostly from New England; 34 to Illinois; 31 to Indiana; 12 to Wisconsin; 11 to Michigan; 7 to Iowa; 5 to Tennessee, 3 to Missouri; 2 to Kentucky; 2 to Ohio; 2 to Western Pennsylvania, and 1 to North Carolina.

#### OBITUARIES.

REV. JOHN CHURCHILL RUDD, D. D. was born at Norwich, in 1780,—admitted to Holy Orders in 1805. After preaching a short time on Long Island, he was called to St. John's Church, Elizabethtown, N. J., where he remained about twenty years, faithfully discharging the duties of his office, until the combined duties of a Pastor, Teacher, and Editor, undermined his health, and obliged him to resign. Soon after, he was called to Auburn to superintend the Academy there, and not long after, finding his health much restored, he was induced to accept the Rectorship of the Church in that place; and soon after that, at the desire of Bishop Hobart, became the Editor of the *Gospel Messenger*. In 1836, he resigned all his duties but the Editorial, and removed to Utica, where he died on the 15th of November, 1848, aged 68 years. He was a man of sound mind and sober discretion, and possessed an accurate knowledge of men and things. Openness, frankness, hospitality, and

firmness, seem to have been leading traits in his character. As he lived, so he died, seeking those things which make for peace. He was buried in the Cemetery of St. John's Church, Elizabethtown.

Rev. Dr. Rudd was the Editor of the *Churchman's Magazine*, published at Elizabethtown, from 1813 to 1817, and, we believe, of the *Christian Journal*, which succeeded it, for some time. He had been at the head of the *Gospel Messenger* for nearly twenty-two years. We are unable to give a list of his publications, of which there were several besides his Editorials. The effects of his labors will be felt for generations to come.

Rev. CYRUS MUNSON was born at Greenfield, Saratoga County, N. Y., July 13th, 1815. In 1834, he entered Kenyon College, Ohio, where he was confirmed by Bishop McIlvaine, in 1835. The western climate not agreeing with him, he was transferred to Trinity College, Conn., where he graduated in 1838. Mr. M. had had the ministry in view from his first entering college, though he wavered long between a strong conviction of duty, and a deep sense of insufficiency. He entered the General Theological Seminary in New York, and having completed the regular course of studies in 1843, was admitted to Deacon's Orders by Bishop Doane, of N. J., on the 8th of October, of the same year. He received Priest's Orders from the hands of Bishop Brownell, in St. James' Church, Danbury, Nov. 9, 1844. From July, 1844, to July, 1848, he had charge of St. Andrew's Church, Meriden, and from that time to his death, that of St. John's, New Milford. He died August 1st, 1848, aged 33 years, and was buried at Meriden, at the very time when he expected to have celebrated the nuptial rite. He was a man, whom to know was to love, and whose whole desire seemed swallowed up in duty.

Rev. SAMUEL LEE JOHNSON, Rector of Christ's Church, Indianapolis, Indiana, Dec. 24, 1848. We have not been able to gather the particulars of his life.

Rev. MAJOR ANSON NICKERSON was born at Sharon, Conn., April 12th, 1809. After pursuing a course of legal studies, his attention was turned to theology, and having passed through the requisite studies, he was ordained Deacon, by Bishop DeLancey, in June, 1841, and the year following was admitted to the Priesthood by the same Prelate. From the time of his ordination until the Autumn of 1844, he labored as a Missionary of the Diocese at Catharine and Corning, in the County of Chemung, when he was called to the Rectorship of St. John's Church, Stillwater, and St. Luke's, Mechanicville, in Western New York. His death was very sudden, as he was able to sit up and converse with his friends, until within about five minutes of his departure. He was called away in the midst of his usefulness, from a wide field, in which he was faithfully and perseveringly engaged.

Rev. JOHN B. GALLAGHER.—The deceased was born in the city of New York, Nov. 20, 1812. Three years of his Collegiate course were passed at Yale College, when he transferred his connexion to Columbia College, where he graduated in 1832, with distinguished honor. Three years were then spent in the study of law under Peter A. Jay, Esq., of New York, and Judge Whiting, of Geneva. In 1835, he entered the General Theological Seminary, where he completed a full course of study. At his ordination to the Order of Deacons, in 1838, by Bishop B. T. Onderdonk, he accepted an invitation to the care of St. Paul's Church, Syracuse, N. Y., where his services were active and useful. In the Spring of 1839, an alarming hemorrhage of the lungs reduced his already enfeebled constitution, and he spent the Summer and Autumn of that year in Europe. The Winter of 1840-41, was spent in clerical duty at Wilton, S. C.; and that of 1842-43, as assistant of Rt. Rev. Bishop Elliott, in charge of St. John's, Savannah, Ga. Soon after the General Convention of 1844, he accepted the rectorship of St. Paul's, Louisville, Ky., where his labors were most abundant. During the past severe Winter, he was compelled to leave his parish for a milder climate, and reached Tusculumbia, Ala., where he dictated an affectionate message to his people, made his "will," in which he "committed his soul in faith to Almighty God, trusting alone for salvation to the merits of our Lord Jesus Christ, repenting deeply of his sinfulness, and having nothing of his own to plead," and calmly fell asleep in Jesus, on the morning of Feb. 1st, 1849, at the age of 36 years.

Rev. PETRUS S. TEN BROECK, aged 57.—Mr. Ten Broeck was Rector of St. Paul's, Portland, Me., from 1818 to 1831. From 1831 to 1837, he performed service in the village of Saccarappa, when he removed to Concord, N. H., where he officiated until about 1841. In 1844, he removed to North Danvers, Mass., where he died January 24, 1849. During his residence at the latter place, he was without parochial charge, but assisted his brethren in the neighborhood as he had ability. The disease which terminated his life had been preying upon his constitution for eighteen years. He was ever faithful and energetic, to the extent of his ability.

## SUMMARY OF FOREIGN INTELLIGENCE.

### ROME.

Since our last number was made up, events have transpired on the Continent of Europe, of the greatest importance. Foremost among these is the flight and humiliation of Pope Pius IX. Having been elected as the liberal candidate, and commencing his reign with manifestations of a liberal policy, he lacked the wisdom or fortitude to persist in it, and by courting Austrian sympathies, alienated from himself the confidence of his subjects. The Swiss Guard had become odious to the Italians, and the Pope's Minister, Rossi, underrating the strength of popular resentment, while proceeding to open the Assembly, was poniarded, and immediately expired in the apartment of a Cardinal. The Pope finding his temporal authority gone, and his person in danger, escaped, on the 24th of November, in the disguise of a servant, to Gaeta, about sixty miles from Rome, within the Kingdom of Naples, where he still remains. Meanwhile the people have taken the government into their own hands, and on the 9th of February, the Representatives of the people, 144 in number, proceeded to depose the Pope, and declare in favor of a Republic, by the adoption of the following decree:

ART. 1. The Popedom has fallen, in fact as well as in law, from the temporal Government of the Roman States.

ART. 2. The Roman Pontiff will enjoy all the guaranties necessary to the independence of the exercise of his spiritual power.

ART. 3. The form of Government of the Roman States will be pure democracy, and will take the glorious name of the Roman Republic.

ART. 4. The Roman Republic will have, with the rest of Italy, the relations which a common nationality requires.

These declarations were carried almost unanimously; and on the 11th of February, a Grand *Te Deum* was chanted at St. Peter's, on occasion of the proclamation of the Roman Republic. The Pope can only be reinstated by the interposition of foreign influence. This is a new era in the history of the Papacy. It is not a contest between Popes, but the deliberate action of the people in behalf of constitutional and civil liberty. What are to be the final issues of these results to the Church of Rome, is yet a mystery. The Pope's claim to universal supremacy over all nations has never been withdrawn, and the distinction between civil and ecclesiastical power, has not been clearly recognized. To us, it seems that the loss of temporal power on the part of the Pope must revolutionize the whole system of Romanism. A different opinion is by some entertained, who predict that these new movements will be the destruction of that Italian exclusiveness which has surrounded the Pope with a college of sixty Cardinals, nearly all of whom are from the Peninsula, and introduce into the councils of that Church a more Catholic policy. It is, however, emphatically one of those subjects, upon which it is vain to speculate; and where we may rejoice to believe that Divine wisdom is overruling all things to the ultimate good of the Church.

In any event, however, the changes which are transpiring are of the greatest importance, and prove, at least, that the whole system of Romanism, the cumbrous growth of centuries of ignorance and superstition, is surely crumbling to pieces.

## FRANCE.

The election of President of the French Republic has resulted in the choice of Louis Napoleon, nephew of Napoleon Bonaparte, by a large majority. General Cavaignac, the next prominent candidate, received only about twenty per cent. of the popular vote; and Lamartine, one of the most distinguished men in France, had but a nominal support. That France is ready to sit down quietly under a system of self-government, there is no reason to believe. The Provisional Government of France first reviewed the National Guard on Sunday. The election of Louis Napoleon was commenced on Sunday. His first review of the National troops was on Sunday. The horrid massacre of the citizens of Paris was the halocaust of a Godless nation on the altar of Atheism. Besides this general prevalence of infidelity, France is just now agitated and cursed by another spirit which has seized hold of the lower classes, and which is destructive of all law, order, and peace. Socialism extensively prevails throughout the French nation, as it is striving to pervade our own; and is waging war against government, property, family relations, and religion. The first Assembly under the new Republic has found it necessary to protect itself, and the peace of Paris, against these mobs or clubs, by an army of 75,000 or 100,000 men. There is no rest, no peace for such a nation, but under the iron arm of military despotism; and this they are too intelligent to endure. Anarchy and Revolution must succeed each other until they have learned the necessity of Christianity by bitter experience. And yet what a living commentary is France upon the practical workings of the Church of Rome! She has had the ear and heart of France for centuries, and these are the fruits.

A proposition made to the National Assembly, to interpose in order to reinstate the Pope, was earnestly debated, but was passed by.

## ENGLAND.

The commotions which have agitated almost every nation of the Continent, Austria, Prussia, Germany, Denmark, France, and Italy, have still left the British Constitution and Government not only unshaken, but riveted more strongly in the hearts of the people. Those restless agitators, the Chartists, in league with Dissenters and Romanists, after an ineffectual demonstration, have only met with disappointment and mortification. Englishmen have tried the experiment of a Rebellion once, and do not care to repeat it. The English Church, the guarantee of constitutional liberty, is gaining strength every year, while the sects are gradually but surely diminishing. As a correspondent of a Scotch Presbyterian paper says, "The other denominations are perceptibly waning. The star of the Church is rising to the zenith."

The secession of the Hon. and Rev. Baptist W. Noel from the Establishment, seems to have created no sensation in England, and not to have been unanticipated. The exultation with which this unimportant event is announced and commented upon in the United States, in certain religious papers, is worth remembering. The real difficulty in the case of Mr. Noel is not the union of Church and State, but his own want of attachment to the distinctive principles of the Church, as his lately published volume clearly shows.

Among the important events which have recently transpired in England, we observe, with great pleasure, the final completion of arrangements to erect a Colonial Bishopric in China. The Bishop's See is to be in the Island of Hong-Kong, with jurisdiction over the members of the English Church in the five free ports, and elsewhere, in China. Her Majesty, the Queen of England, has signified her approval of the plan; and the See is to be named "Victoria." The Bishop of London, in a Pastoral Letter, first called attention to the project; and upwards of £18,000 have been contributed for the endowment of the Bishopric, and the establishment of a College; of which the new Bishop is to be Warden. The Rev. George Smith, M. A., of Magdalen Hall, Oxford, is appointed Bishop of the new Diocese.

On the Sunday before Christmas, being one of the stated times for Ordination, there were admitted to the Order of Priests, 205 persons, and to the Order of Deacons, 182.



## ENGLISH CHURCH MISSIONARY SOCIETY.

The Report for 1847-48 presents the following picture of this Society's labors :

"The present is the forty-eighth occasion on which the Committee of the Church Missionary Society have met their constituents to render an account of their trust. But as the Society was instituted on the 12th of April, 1799, and as the first public meeting was deferred till the close of the second year from the formation of the Society, there is a very special interest attached to this epoch, as the commencement of the Fiftieth Year of the Society's existence—the year of Jubilee, according to the reckoning of a Divine ordinance under the old Law."

During the year, one European layman and two wives of Missionaries have been removed from their labors by death; twelve Clergymen and four Laymen have left their Stations, principally on account of ill health; two laborers, one a Clergyman and the other a Catechist, now in Holy Orders, who had left their Stations with the view of being transferred to another Mission, have gone forth to their new scene of labor; ten other Clergymen and two Laymen have been sent out; and seven Clergymen, whose arrival in this country had been reported in former years, have returned in recruited health to their respective stations. The number of missionary laborers who have been sent from Europe, *now at their Stations*, or on their way thither, has thus been increased only by three.

Five Clergymen, two East-Indian and three Native, have been added to the laborers in South India, and two Clergymen to those in New Zealand.

The number of laborers at present in connexion with the Society, exclusive of the wives of those who are married, and of country-born and Native Catechists and Teachers, is as follows:

Ordained European Missionaries abroad.....	121
Ditto at home.....	9
European Catechists, Schoolmasters, and others, abroad.....	33
European Layman at home.....	1
European Female Teachers abroad.....	9
Ordained East-Indian, country-born, and Native Missionaries....	13
Ordained country-born Missionary in England.....	1
<b>Total.....</b>	<b>187</b>

Ten of the Society's students at Islington have been admitted to Deacon's Orders by the Bishop of London; one European Catechist to Deacon's Orders by the Bishop of Calcutta; two East-Indian and three Native Catechists to Deacon's Orders by the Bishop of Madras; and one European Catechist to Deacon's Orders by the Bishop of Colombo.

## GENERAL SUMMARY OF THE MISSIONS.

Stations.....	102	East-Indian and country-born Cate-	
European Ordained Missionaries...	125	chists and other Teachers.....	21
East-Indian and Country-born Or-		Native Catechists.....	156
daind Missionaries.....	5	Native Teachers of all classes.....	954
Native Ordained Missionaries....	9	E. Indian and country-born School-	
European Catechists, Schoolmas-		mistresses.....	5
ters, and other laborers.....	34	Native Schoolmistresses.....	163
European Female Missionaries...	9	Communicants.....	13,010

Though the Committee have not been able to report great accessions to the class of Inquirers or Catechumens in any one of the Missions, yet in every one there has been not only an advance and consolidation of the Christian Churches, and of the Educational and other Benevolent Institutions, but an increase in the number of baptized persons and Communicants. There has also been abundant evidence of an awakened spirit of inquiry, and of a favorable disposition toward Christianity, among the surrounding Heathen. That which one Missionary reports respecting

New Zealand may be said of almost every other Missionary field—It seems as if the whole population would soon become nominally Christian, either as Protestants or Papists.

The number of Ordained Missionaries now upon the field amounts to 134, being a larger number than in any previous year. Fourteen native Clergymen are included in the number.

In the last Report the Committee had the privilege of congratulating the members upon a most favorable financial position. This year our position has been reversed; partly by a falling off in the income; partly by an unforeseen increase in the expenditure; and partly by the depreciation of public securities.

As the income of the Society is barely sufficient to keep up its present establishments, it will be impossible, until there be a prospect of a permanent increase of income, to send out any fresh Missionaries, except to supply actual and pressing vacancies. The Committee are prepared faithfully, economically, and diligently to distribute the funds placed at their disposal. But here their commission before God and man ceases. Beyond this limit they cannot knowingly advance. They cannot incur liabilities, or contract debts, which they have no means of meeting.

Such is the position of the Society at a time when its success is rapidly augmenting; when the Divine blessing is poured out more largely than ever upon its operations; and when there is on every side the most urgent and affecting demand for an enlargement of those operations.

The most striking evidence of a Divine blessing upon our Missions is found in the increasing number of the Communicants, who are only admitted to the Holy Communion after strict examination, and under the exercise of Christian discipline. During the last five years the returns of Communicants from the several permanent Stations of the Society—omitting the West Indies—have been steadily advancing. Thus:

In 1844, the number was	7569.
1845, .....	9058.
1846, .....	10,668.
1847, .....	11,328.
1848, .....	12,386.

The following details concerning some of the missionary fields will be read with interest.

**WEST AFRICA MISSION.** A missionary at the Colony of Sierra Leone writes, that within the last five years the number of candidates for Baptism in Waterloo has been more than doubled, and the number of Communicants nearly trebled; that to see so large a Church well filled, to witness the eager attention of the people to the Word of Life, and the decent approach of 120 African Christians to the Lord's Table, is indeed an interesting spectacle.

Another Missionary writes: I always enjoy our beautiful Liturgy at this Church, where the voices of the people, as far as earth can imitate Heaven, are like "the voice of many waters." Could many of the cold hearted worshippers of our own favored land hear and see this congregation, I am sure they would be ashamed of themselves.

Another missionary thus gives his first impressions: I was indeed very much surprised to see that Christianity has already made such great progress in this Colony. The necessity of building new Churches and Chapels, and of enlarging educational Institutions, is certainly a good sign. The crowded Churches on the Lord's Day; the fair attendance on Divine Service on week days; the hearty and unanimous responses to the prayers; and the attention to the preaching of the Gospel; are worthy of imitation by many a congregation of the Mother Church.

**CALCUTTA AND NORTH INDIA MISSION.** In this mission there are more than 1000 Communicants, more than 3000 attendants on Public Worship, and more than 4000 scholars in the schools. In the educational department the encouragement is of a marked character. One missionary mentions the return to the Communion of the Church of 59 perverts to Romanism; and another reports that 70 persons perverted to Popery had been received back again.

**MADRAS, AND SOUTH INDIA MISSION.** At this vigorous Mission, four natives had been recently ordained to the sacred Ministry. At the Tinnevely station more than 11,000 persons have been baptized in all, and the number of Communicants amounts to 2,621. A missionary writes: "When I commenced my labors there were about 8,000 souls under Christian instruction in connexion with the Church Missionary Society. Now there are nearly if not quite 30,000 souls in connexion with us. Great pains have been taken to prepare Catechumens for baptism, and a large number have been admitted into the Christian Church. At this Mission there are 3,521 Communicants and between 8000 and 9000 Seminarists and scholars."

**NEW ZEALAND MISSION.** This Mission, under Bishop Selwyn, has been somewhat affected by the collisions between the natives and the British Colonists, especially respecting land purchases. There are more than 30 European Missionaries and teachers, and between 300 and 400 native teachers of all classes. At Matamata, Archdeacon Brown writes: "I held a full service this morning with the natives, at which there were assembled 1000 in their noble Chapel. What a contrast, in numbers and manner with the first congregation to which I preached on this spot, composed of a few boisterous savages drawn together by the one feeling of curiosity! After morning service nearly 900 natives stood up in classes, and a large proportion repeated the Church Catechism, read a chapter in the New Testament, and were examined on the principal doctrines of Christianity."

#### SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

The last Annual Report of this Society gives the following information:

The Society continues to follow up, to the best of its power, the great and holy objects for the attainment of which it was originally established; and it is an interesting, and may be an important task to trace, in its present line of operations, the features by which it was distinguished one hundred and fifty years since. Its zeal for the religious instruction of the youthful poor is still manifested in the large grants of books and tracts made from month to month in behalf of schools in destitute districts, both at home and abroad. Its regard for the spiritual welfare of particular classes of persons continues to be shown towards soldiers, sailors, bodies of the police, railroad laborers, and emigrants; as well as towards prisoners confined in this country, and convicts whose crimes have led to their removal to distant and penal stations.

Ready assistance is constantly furnished by the Board in supplying the means, where needed, for the establishment of Lending Libraries; while the praiseworthy efforts of pious individuals, in the erection of churches in different parts of the country, meet with the encouragement of the Society, in the grant of suitable books for the performance of Divine Service in these new buildings.

One of the chief and most costly works in which the Society is engaged, is its endeavor to advance the Redeemer's kingdom, and strengthen the cause of His Church, in the colonies and dependencies of the British empire. In this excellent and needful duty it has never ceased its labors since the early period of its history, when, under its auspices, one hundred and fifty years since, successful efforts were made for the spiritual welfare of some of the Colonies and Dependencies of the empire. Placing funds for the promotion of its general objects in the hands of Bishops in the colonies; and giving an impulse to the erection of colleges in the Colonial Dioceses for the education of candidates for Holy Orders, the Society has indeed incurred considerable outlay. But it enjoys the satisfaction of doing good, and of acting in a manner in which, it cannot be doubted, its founders would have done, had such opportunities of Christian usefulness been opened to them.

In addition to the aid which it has rendered in the fulfillment of this important design, and in the erection of churches for the scattered flocks in British America, and the new converts of Southern India, the Society has, in accordance with the spirit of its former transactions, provided from its catalogues books and tracts for the use of clergymen and catechists leaving this country for scenes of missionary labor abroad. These grants, which are made after due inquiry into the several cases, generally prove very acceptable and useful; and it is hoped that, by means of some

additions recently made to the Permanent Catalogue, the Society's help, in this respect, may become yet more available for the purpose intended.

The total number of Books and Tracts circulated since the publication of the last Annual Report, has amounted to four millions, one hundred and fifty-four thousand, four hundred and twenty-eight; namely: Bibles, 129,242; New Testaments, 90,880; Prayer-Books, 287,372; other bound Books and Tracts, 3,646,934; being an increase on the year of two hundred and ninety-one thousand, eight hundred and twenty-four.

The sale of books and tracts in the Society's retail departments, during the year, has amounted to the sum of £16,062 10s. 9d.

The Society has published, during the last twelve months, under the direction of the Foreign Translation Committee, an edition of Luther's German translation of the Bible; the New Testament, according to the original Greek, in the Spanish and Maltese language; new translations of the Book of Common Prayer, into the modern Armenian, and the Maori or New Zealand languages; and new and revised editions of the Italian and German versions of the Liturgy. An account of other translations, at present in progress, will be found in the Report of the Foreign Translation Committee, which is given in the Appendix.

**CANADA WEST.** The Bishop of Toronto, in a recent letter to the Secretary of the Society for the Propagation of the Gospel, gives an account of a visitation to the Indian Missions in the island of Manitoulin, and at the Straits of St. Marie. 2,300 Indians were assembled; 20 were confirmed, and 57 received the Holy Communion. His voyage on Lake Huron occupied five days, and was in an Indian canoe; he encamped at night on the shore under a tent. He thus states the prospects of his Diocese.

"By a census of the province, which has just been taken, it is said that the population of this Diocese, or Canada West, is about 700,000. Lower Canada, which had double our population a very few years ago, now exceeds us by 70,000 only. We increase so much more rapidly than Canada East, that in five or six years we shall leave them far behind.

"I believe a full third of the population belongs to or may be attached to our Church. The whole Diocese is filling up with astonishing quickness. This is the great field for the Church in British North America; for in thirty years she may, with the Divine blessing on her exertions, count a million of adherents."

**CHURCH IN THE WEST INDIES.** The English Church in the West India Colonies is reported to be in a sad condition. Ten years ago an Act of Parliament proclaimed Liberty throughout the Colonial Empire. Notwithstanding the temporary depression of business following that Act, and the difficulty of competing with slave labor as existing in foreign colonies, business was beginning to revive, when in 1846, the spirit of *free trade* opened British markets to slave labor produce; and Cuba, Porto Rico, and Brazil, are now supplying them with their own productions at ruinous rates to British industry. The consequence is, a general prostration of industry; idleness is prevailing; poverty ensues; and the missionary and religious interests of the Islands partake of the general depression. A want of funds to maintain Church institutions threatens a complete suspension of her ministrations in large and important districts. No portion of the English Church seems to be so depressed, none so unpromising, as in these Islands. Urgent calls are made upon that Church at home for funds to meet the emergency brought about by British legislation.

**CANTERBURY COLONY.** A project for a Church Colony, to be established in New Zealand, has been before the English people for several months. Practical difficulties, however, in regard to the purchase of suitable lands, and anticipated interference on the part of the New Zealand Company, bid fair to defeat the project for the present, and perhaps entirely. The plan contemplated the planting of a Colony, upon a system never yet adopted; all the colonists being members of the Church of England; with arrangements to carry out the system in all its details. It is to be regretted that so beautiful a theory, could not have the trial of a fair experiment. It might have formed a new era in colonial enterprise.

**DIOCESE OF NOVA SCOTIA.** This Diocese includes the Province of Nova Scotia, and the Islands of Breton and Prince Edward. Besides the Bishop, Rt. Rev. John Inglis, D. D., there are 47 Clergymen. During the year 1847, the Bishop consecrated six Churches and Chapels; held 22 Confirmations, at which 513 persons were confirmed; traveled about 1,500 miles; admitted five persons to the Order of Deacons, and one Deacon to the Order of Priests. In this Diocese there are now 111 Churches and Chapels; of which *three* only were in existence when the first Bishop landed on these shores sixty years ago. The Eleventh Annual General Meeting of the Diocesan Church Society was held at Halifax on the 28th of February last. The Lieutenant Governor took the chair, supported by the Lord Bishop, and the Ven. Archdeacon Willis. Among the subjects of important interest brought before the meeting, were the prospects of King's College at Windsor. The Provincial Legislature were then attempting to withdraw the annual appropriation to the College of £444 currency sacredly pledged to the College since 1789. The Lieutenant Governor, and several other speakers, denounced this radical movement with becoming severity; and maintained the necessity of Christianity as the basis of education, in language which we should like to quote at length. The College has, within three years, suffered the loss of the annual grant of £500 from the Society for Propagation of the Gospel; and recently of £1000 annually from the Imperial Parliament. Thus crippled at every step of its progress, Churchmen are rallying around the College and around the Church. As one of the speakers truly said, alluding to the Irish Church, "so long as that Church remained comparatively inactive, she was permitted to enjoy tranquillity and repose; but the moment she began to gird herself to the work she had to do, the moment she went forth with the Gospel into the dark places of the land; *that moment* the tide of clamor and opposition set in against her; and her resources must be crippled; her Bishops must be removed; and her endowments must be taken away." It was determined at this Annual Meeting to employ six additional Missionaries in the Diocese; and at an adjourned meeting of the General Committee of the Diocesan Church Society, on the next day, March 1st, it was resolved to inquire into the best mode of forming Endowments for the respective Parishes. The discussions at this Annual Meeting at Halifax were very able; and the spirit manifested in a high degree earnest and promising. It appears from later intelligence that the King's College Spoliation Bill was lost in the Legislature by a vote of 12 to 9. The Annual Meeting was closed with the singing of the Doxology, and the Apostolic benediction.

It is gratifying thus to witness in every part of the Church of England the development of new life and energy. The enmity of her foes was never so bitter; but "no weapon that is formed against her shall prosper."

#### A MISSIONARY DIOCESE.

The following document is interesting and valuable for several reasons. It reminds us of the missionary labors of the early Church.

##### DIOCESAN SYNOD OF NEW ZEALAND.

The first Diocesan Synod was assembled in the Church at the Waimate, on the 26th of September, 1844, at which were present:

##### *President.*

THE RIGHT REV. THE BISHOP.

##### *Archdeacons.*

VEN. H. WILLIAMS, Archdeacon of the Waimate.  
VEN. W. WILLIAMS, Archdeacon of Waiapu.  
VEN. A. N. BROWN, Archdeacon of Tauranga.

##### *Presbyters.*

REV. W. C. COTTON,      REV. R. BURROWS,  
REV. R. MAUNSELL,      REV. W. C. DUDLEY.

##### *Deacons.*

REV. C. P. DAVIES,      REV. R. DAVIS.

## PROCEEDINGS OF THE SYNOD.

The Prayers of the Church were offered up for Divine blessing upon the deliberations of the Synod.

The Bishop then explained the objects of the meeting, and recited in order the subjects to which he wished to call the attention of the Clergy, and to hear their opinions. The questions proposed were carefully considered; and the decisions of the Synod embodied in the following Canons:

## I. BAPTISM.

**CANON I.** *On the Baptism of Infants in places where proper Sponsors cannot be obtained.*

That in places where duly qualified sponsors cannot be obtained, infants be received to baptism on the application of their parents, and on their giving a written pledge to submit their children to the education of the Church. In these cases, that the Bishop, the officiating Clergyman, and his wife, be considered as the sponsors of the children so baptized; and that a separate registry be kept of all children so brought under the sponsorship of the Church.

**CANON II.** *On the Baptism of the Infant Children of unbaptized Parents, &c.*

Children of unbaptized parents, or of one baptized and one unbaptized parent, or the issue of persons living in concubinage, or of persons married according to other rites than those of the Church of England, may be admitted to baptism upon the earnest desire of their parents, according to the regulation specified in the foregoing canon; or upon other good and sufficient sponsors being found willing to answer for the children.

**CANON III.** *On the Baptism of Adults.*

That the Archdeacon, at his annual visitation, receive and enrol the names of all persons considered worthy to be admitted into the class of Catechumens, who shall then enter upon a stated course of probation, and continue at the least one year under the immediate instruction of the Missionary of the district.

That the times of the admission of Catechumens to Holy Baptism, the standard of qualification, and the length of probation, be determined by the Archdeacon, who "Is appointed by the Bishop for that purpose," according to the Rubric prefixed to the Ministration of Baptism to such as are of riper years; but that the Archdeacon be at liberty to delegate this authority to any clergyman whom he shall consider sufficiently acquainted with the Native language and character: "that so due care may be taken for their examination, whether they be sufficiently instructed in the principles of the Christian religion."—[*Rubric Baptism, riper years.*]

Catechumens in extreme sickness may be baptized by clergymen not authorized by the Archdeacon, upon their own urgent entreaty, and after such examination as "the time and present exigence will suffer." Catechumens, who die without baptism, may receive Christian burial, if their baptism has not been delayed through their own fault or neglect.

**CANON IV.** *On the qualification for Baptism.*

That a knowledge of reading be required as a qualification for Baptism, except in the case of aged persons, or others in whose favor the Archdeacon may see reason to make a special exception. That in all cases, a knowledge of the Church Catechism, illustrated and enforced by Scripture references, be required.

That a book be kept at all the Mission Stations, in which the attendance, progress, and other particulars relating to Catechumens, may be regularly entered; and that it be laid before the Archdeacon at his Visitation.

**CANON V.** *On Bigamy.*

That no man, married to, or cohabiting with two or more women, be admitted to the class of Catechumens; but that a woman, being one of two or more wives of a heathen man, not having power over her own body, but subject to her husband, may be received as a Catechumen and admitted to baptism, without separation from her husband.

## II. CONFIRMATION.

CANON VI. *On the Probation of newly Baptized persons.*

That persons admitted to baptism as adults remain in a state of probation, and under the instruction of the Missionary till the Bishop's visitation; that they be then examined by the Bishop or his deputy, and, on being approved, receive imposition of hands, and be forthwith admitted to the Sacrament of the Lord's Supper.

That a book, similar to that used for Catechumens, be kept at every Mission Station as a register of the attendance, progress, and conduct of candidates for confirmation.

CANON VII. *On the admission into the Church of England of persons baptized in other Communions.*

That persons baptized, either in infancy or as adults, by ministers of other Churches, or religious communities, may, on their declaration of their desire to be received into communion with the Church of England, be presented to the Bishop for confirmation, if it can be shown that they were baptized with water in the name of the Holy Trinity, and that, after confirmation, they be admitted to the Lord's Supper.

## III. THE SACRAMENT OF THE LORD'S SUPPER.

CANON VIII. *On the Examination of Candidates for admission to the Lord's Supper.*

That the candidates for the Lord's Supper be required to attend the Missionary at least one day before for examination and instruction, and that a written certificate of attendance be then given them, to be presented to the Clergyman at the time of administration.

CANON IX. *On the Offertory, &c.*

That one or more of the sentences of the Offertory be regularly read in the Communion Service, and opportunity given to all who desire to make their offerings, but that no person be required or solicited to give.

That all persons be exhorted to come to the Holy Communion in seemly clothing; but that no one be excluded on account of his inability to procure a dress of foreign manufacture.

## IV. DISCIPLINE AND SYSTEM.

CANON X. *On the Census.*

That a census be made throughout the country, containing the name and condition of every man, woman and child among the native people: that one copy be kept at the Mission Stations, and another in the Bishop's registry; and that additions and corrections be made in an annual report of births, baptisms, deaths, &c., to be transmitted regularly to the Bishop.

CANON XI. *On the Marriage and Burial of unbaptized persons.*

That no heathen be admissible to marriage according to the rites of the Church; and yet, that the baptism of heathens be not hastened with a view to their marriage; but rather—inasmuch as it is reasonable to believe that a lower degree of faith may be accepted as a qualification for marriage than that which is necessary for the due reception of baptism—that they be marriageable upon their admission into the class of Catechumens.

That marriage according to heathen usage be no bar to admission to the class of Catechumens, provided that the man shall have lived faithfully with one wife, or be willing to put away all his wives except one.

That every man and woman married, as aforesaid, according to heathen usage, be married by the rites of the Church after their admission to the class of Catechumens.

That persons wishing to marry after illicit cohabitation, remain in a state of separation one year before they can be received.

That Catechumens dying unbaptized be buried with the rites of the Church, if their baptism was delayed by the absence of the Clergyman, and not by any fault or neglect of their own.



CANON XII. *On Cycles of Visitation.*

That a cycle of visitation be formed in every Archdeaconry, to secure the more effective administration of the Sacraments and greater regularity and frequency of pastoral instruction in every village in the district; and that copies of the cycles, specifying names of the places, and the number of visits of the Clergy, be forwarded annually to the Bishop.

CANON XIII. *On Native teachers and their duties.*

That a body of teachers be organized in each Archdeaconry, and divided into the two classes of Kai Whakaako and Monita: the Kai Whakaako being the head teacher of an extensive district, and the inspector of the small settlements assigned to his charge, and of the Monitors who are appointed to conduct the daily service in them.

That the Kai Whakaako be furnished with a certificate, to be signed annually by the Clergyman of his district, and presented to the Bishop at his visitation, to be countersigned by him.

*Duties of the Kai Whakaako.*

1. That the Kai Whakaako be regular communicants.
2. That they visit the Clergyman at stated times, to receive instruction.
3. That they visit all the hamlets of their district, and report to the Clergyman the state of the people.
4. That they conduct the daily service with regularity and devotion, and do not give it up to any strangers, or other persons, except to the accredited teachers.
5. That they instruct their people regularly in reading, writing, and in the Catechism; that they assemble the Christian Natives weekly, or oftener, for the reading of the Scriptures, and also the candidates for Baptism, for catechetical instruction; that they visit the sick, and report to the Clergyman of their state and wants.
6. That they keep the Native Chapel in a sound, cleanly and orderly state.
7. That, in their own houses, they set an example of order and cleanliness; that they have a bed-room divided from the rest of the house; and discourage the promiscuous sleeping of men and women in the same room.
8. That they be respectful at all times to the head chief of their tribe.
9. That they do not leave their station without informing the Clergyman, and obtaining his permission.
10. That they do not assemble public meetings to try and condemn persons accused of moral offences; but that they report the cases privately to the Clergyman.
11. That they shall not delegate their duties to the Monita, except in the case of their own sickness or absence.

*Duties of the Monita.*

1. That they be regular Communicants.
2. That they be respectful and subordinate to the Kai Whakaako of their district.
3. That they assemble their people for daily service on week-days, and bring them to the Central Chapels on Sunday.
4. That they be orderly in their habits, and cleanly in their persons and houses.

CANON XIV.—*On Discipline and Excommunication.*

That the rule contained in Matthew (xviii, 18) be strictly followed in the administration of Church discipline.

1. That the Native teacher, or other witness of the offense, report it privately to the Minister.
2. That the Minister expostulate with the offender; and, in the event of his remonstrance being ineffectual, suspend him from the Holy Communion, and, in extreme cases, from public worship,—reporting the case at the same time to the Bishop.
3. That the Bishop shall admonish the offender; that, if he persist after repeated admonitions, he will be liable to the greater excommunication, and debarred from public worship and Communion,—from the society of his fellow Christians; and, after death, that his body will not receive Christian burial.
4. That offenders under censure of the Church, upon their repentance, be pre-

sent to the Bishop at his visitation, to be reconciled to the Church, and restored to their privileges.

**CANON XV.—On Central Schools.**

That efforts be made to establish and maintain Central Boarding Schools at the chief station in each Archdeaconry, to be placed under the charge of a resident Deacon; and that the most promising children of both sexes be selected from all parts of the country for admission into the Central Schools.

The following subjects were also discussed, but no definite conclusion was embodied by the Synod in the form of a Canon:

1. The best mode of establishing a parochial system throughout the country.
2. The management of Church estates.
3. The formation of a series of useful catechetical and homiletical works for the use of Native teachers.
4. The supply of necessaries to the distant Mission Stations; the best system of trade with the Natives; the improvement of their temporal condition by means of clothing and provident funds.

**RECEIPTS OF ENGLISH RELIGIOUS AND BENEVOLENT INSTITUTIONS.**—A table is here presented, of the respective incomes of the various benevolent and religious societies of England, collected from the last annual reports, and calculated upon an average of the last three years.

British and Foreign Bible Society.....	\$517,000
Church Missionary Society.....	522,000
Society for the Propagation of the Gospel in Foreign Parts.....	457,000
Society for Promoting Christian Knowledge.....	405,000
Society for Building and Repairing Churches.....	108,000
Church Pastoral Aid Society.....	202,000
British and Foreign School Society.....	67,000
Religious Tract Society.....	256,000
Wesleyan Methodist Missionary Society.....	522,000
London Missionary Society.....	337,000
Baptist Missionary Society.....	226,000
London City Mission.....	103,000
Methodist New Connexion Mission.....	13,000
Newfoundland School Society.....	18,000
London Society for Promoting Christianity amongst the Jews.....	226,000
British Society for Propagating the Gospel amongst the Jews.....	103,000
Colonial Church Society.....	18,000
Foreign Aid Society.....	23,620
Home Missionary Society.....	36,000
Irish Evangelical Society.....	112,000
Colonial Missionary Society.....	112,000
Naval and Military Bible Society.....	112,000
Christian Instruction Society.....	2,700
Indigent Blind Visiting Society.....	2,900
Protestant Association.....	6,700
Sunday School Union.....	7,200
Adult Deaf and Dumb Institution.....	4,000
British and Foreign Sailor's Society.....	5,400
British and Foreign Anti-Slavery Society.....	8,425
Orphan Working School.....	56,250
New Infant Orphan Asylum.....	12,000
Clergy Orphan Corporation.....	20,550
Friends of Foreigners in distress.....	11,250
Trinitarian Bible Society.....	6,700

During the year 1847-8, the receipts of nearly all the societies show a decrease as compared with the preceding year—a circumstance attributed to the monetary pressure.

## UNIVERSITY INTELLIGENCE.

OXFORD.

On Wednesday, July 5th, there was a Grand Commemoration of the Founders and Benefactors of Oxford University. At half-past ten, the gates for the admission of Masters of Arts, strangers and Undergraduates, were also opened, and in a very few minutes the area and the Undergraduates' gallery were crowded to such a degree that it seemed difficult to pack human beings closer together. It is customary on such occasions for the Undergraduates to call the names of public characters, and salute them with cheers or disapprobation, as they approve or disapprove of their conduct. The names of Prince Albert and the Duke of Wellington were among the earliest, which were received with unanimous acclamation; and the same demonstration accompanied the mention of Lord Stanley, Sir R. H. Inglis, Church and Queen. To the names of Sir R. Peel, Lord John Russell, Feargus O'Connor, the Chartist and the French Republic, a very different reception was given, inasmuch as little else was heard but groans, hisses, and the most discordant noises. With Mr. Gladstone's name there was a division of opinion, but the disapprobation preponderated. Lord Brougham's name was hooted, and so was Joseph Hume's and Cobden's. Sir R. H. Inglis's name was hailed with rapturous and long-continued applause from all parts of the theater. "Three groans for the Chartists"—the contrast was most striking, and gave a not unpleasant variety to the display of feeling, more particularly when followed by "Three cheers for Queen Adelaide," which were most cordially given. Among the other calls were those of "The Bishop of Oxford," "The Dean of Westminster," "The Vice-Chancellor," "The Proctors," "The Archbishop of Canterbury," "Mr. Sewell," "Mr. Beresford Hope," which were all received with cheers, Mr. Hope's name eliciting decidedly the loudest and heartiest. Dr. Hampden's name had but a very equivocal reception.

Dr. Phillimore then presented the following distinguished individuals, upon whom the Honorary Degree of D. C. L. was conferred:

The Right Hon. the Earl of Harrowby; Baron Hugel; the Right Hon. Sir Geo. Arthur, Bart.; the Rt. Hon. William Ewart Gladstone, one of the burgesses for the University; Sir Charles Gould Morgan, M. P.; Henry Hallam, Esq.; William Cotton, Esq.; Austen Henry Layard, Esq., attaché to Her Majesty's Embassy at Constantinople.

The presentation of Mr. Gladstone gave rise to such uproar, from the conflicts of applause and disapprobation, that not a word which fell from Dr. Phillimore was heard.

In presenting Mr. Hallam, Dr. Phillimore paid some well-turned compliments to that distinguished writer, remarking that he was no mere annalist or commentator, but a philosophical historian, who not only narrated events, but traced the causes and exposed the motives which led to them. The works he had written were in everybody's hands, and had acquired for him European renown. Thus, in the best days of France, he had been made a member of that institution in which he had for an associate the illustrious exile who had deigned to honor the University with his presence on that occasion.

The last individual presented by Dr. Phillimore was A. H. Layard, Esq., attaché to the British Embassy at Constantinople, who is about to return to the East, where he will be engaged on a special mission by the British Government for the settlement of the boundaries between Turkey and Persia. He has long been resident in the least known parts of the Turkish and Persian dominions, and a memoir upon the ancient provinces of Susiana and Elymas, written by him, was published in the *Journal of the Royal Geological Society*. He has been latterly engaged in researches on the site of the ancient cities of Assyria, and has made important discoveries among the ruins of Nineveh, the results of which have not only determined the true site of that city, but have afforded a mass of new information upon the history, manners, and civilization of the ancient Assyrians. Several palaces, buried for nearly three thousand years, have been brought to light by him, their walls covered with bas reliefs, paintings, and inscriptions, in the cuneiform character. The sculptures represent the triumphs, achievements, and religious ceremonies of one of the most ancient and interesting nations of antiquity, whose history was for a long time connected with that of the Jews. Mr. Layard is a grandson of the Dean of Bristol of that name, who distinguished himself in this University.